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The CHANNEL

An International Quarterly of Occultism,
Spiritual Philosophy of Life, and the
Science of Superphysical Facts

EDITOR - - MARIE RUSSAK

Annie Besant
James Montgomery Flagg

The Phenomena of Dreams
Occult Explanation - Bergson, Freud,
Hyslop - How to Remember Dreams
The Editor

War Sonnets
Ella Wheeler Wilcox

The Little Indesirables
Vance Thompson

For full Contents, see inside cover

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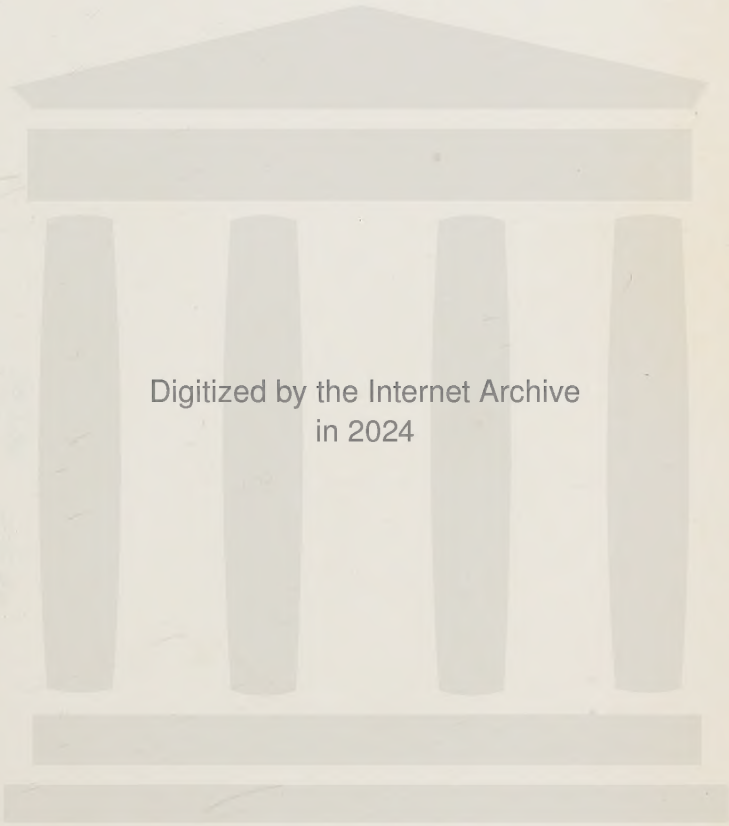

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KROTONA INSTITUTE OF THEOSOPHY
HOLLYWOOD, LOS ANGELES, CALIFORNIA

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The CHANNEL

EDITOR
MARIE RUSSAK

This is a magazine of occultism, spiritual philosophy of life, and the science of superphysical facts. It has no official connection with any sect, society or creed. Its aim is to present truth and its hope is to collaborate with serious investigators in all domains of thought.

Theosophy

A. P. Warrington

(*The Channel* will periodically publish articles on various religious and philosophic movements, contributed by authoritative representatives. Mr. Warrington is the President of the American Section of the Theosophical Society. Mrs. Annie Besant is the President of the entire Society. Her noble life of self-sacrifice, her devotion, and her wisdom, have evoked in me more enthusiasm, love and respect than any other living woman. I can no other.—Ed.)

One of the most striking of the important events of the late century was the establishment in America in 1875 of the first nucleus for the spreading of modern Theosophy throughout the entire world. This event scarcely seemed to its contemporaries more than an ordinary transaction of which there were at that time many akin. Science had at last arisen from its long years of obscuration, and after having encountered perilous risks at the hands of established religion during centuries of struggle, it had finally reached a stage of such vigorous growth that it came very near turning the tide of popular incentive away from all religious tendency into the hard and stony byway of absolute materialism.

At this juncture many curious movements began to crop up whose central impulse displayed a tendency to arouse interest in some kind of scientific approach to that which is regarded as spiritual. Among these were Spiritualism, New Thought, Christian Science, and some occult and magical orders.

It was about this time that Madame Blavatsky came to America and established her nucleus of Universal Brotherhood under the name of the Theosophical Society. Colonel Henry Steel Olcott, an intrepid soldier, a public servant of great courage and probity, a lawyer and author, became the President of the Society, which office he continued to hold until his death in 1907.

The first objects of the Society were broadly stated as being:

1. The study of occult science;
2. The formation of a nucleus of universal brotherhood, and
3. The revival of oriental literature and philosophy.

These later were revised, and as they appear to-day, they are:

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

Second—To encourage the study of comparative religion, philosophy and science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The statement of one of the great Tibetan Brothers who were the real Founders of the Society and who inspired and directed Madame Blavatsky and Col. Olcott in their work on behalf of the Society throughout their lives was:

"You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands . . . . . This is the moment to guide the recurrent impulse which must soon come, and which will push the age toward extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitve soul-satisfying philosophy of the Aryans . . . . . You and your colleagues may help to furnish the materials for a needed universal religious philosophy; one impregnable to scientific assault, because itself the finality of absolute science; and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychical, and of the two to all that is above and below them . . . . . Its

(the society's) chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter."

Thus it will be seen that the Theosophic position was occupied between superstition on the one hand and skepticism on the other. Theosophy had a message to the religions which showed their common fundamental basis to all, and disclosed to them the difference between the real or essential in their own teaching, and the unreal, or that which had grown into superstition through ignorant accretions. On the other hand, it disclosed to the skeptic scientific modes of approaching spiritual things, and thus began a serious and effective effort to link Science and Religion, these two great brother agencies in man's development, which had been for so long unfortunately blind to each other's kinship and respective verities.

Theosophy, therefore, did not come to the world as a separating cult, as a new form of belief, as a variant of some religious or scientific proposition, but came rather to reconcile apparent differences, to help these various life schemes to become re-acquainted with one another, to see the common good of all points; to show the futility of bothering about minor differences, and to help all the world of men to realize the unity not only of all life, but of all forms of endeavor that make for man's upliftment. In a word, Theosophy came as a peacemaker with an explanation of life, an exposition of God's plan for man; not necessarily according to the dreams of mystic, skeptic or ecclesiastic, but as the result of deep study into those departments of life which have appeared in all ages and which have survived the ignorance and blindness of an undeveloped people.

The Theosophist is a student of life; he seeks the knowledge that will explain the superficial differences and inconsistencies of life. He employs the methods of science and yet he recognizes the modes of religion; he is not prejudiced nor blinded to any avenue of research; he denies nothing, he examines all things, compares them with a breadth of tolerance and understanding, and he reaches his logical conclusions, holding no brief for any particular order, cult or religion, but carrying before him as a sole

incentive, ever his lofty motto: "There is no Religion higher than Truth." The Theosophist believes freely what he pleases, but imposes his belief on no one else. He may be found among the devotees of all the religions, or of none at all; he enjoys the freedom of the search for Truth in his own way, according to his own temperamental nature, and he has an abounding faith in the absolute justice of the world-scheme. This faith is based largely upon his understanding of the laws of Brotherhood and of Reincarnation and Karma. It would protract this article to a point beyond its necessary limits were I to delve into the fascinating aspects of these most logical and believable laws of nature. The great majority of the world's population already believe in them in one form or another, and the many able works within Theosophical libraries furnish alluring reading to those who care to familiarize themselves with the wonderful scheme of evolution disclosed by them.

The great achievements of the evolutionist philosophers of the past centuries would be fruitless to-day without the doctrines of Reincarnation and Karma. These doctrines took up Darwinism where Darwin left off, and became an extension of the ideal of the evolution of species into the world of soul—that repository of all man's past experiences —and there exhibited a scheme of psychological evolution that is impressive in its extent and logical necessity.

Another very inportant disclosure made by the Theosophic messengers of the nineteenth century was the existence of an Occult Hierarchy called the Brothers of the Great White Lodge. These represented the perfected men of our planet whose self-assumed duties were to guide the evolution of humanity until such time as the latter shall have reached up to Their high standard of development. From this Hierarchy has proceeded all the great religions, sciences and arts of the world, each being given by some members of the Hierarchy, either directly or through the agency of a pupil. These living semi-divine men—men perfected through many strenuous incarnations of human life—stand guard over the destinies of humanity, protecting ignorance from danger, leading knowledge on to higher and higher concepts and helping it to gain a closer and closer welding with the heart forces of life.

There are many other vital aspects of the Theosophic

propaganda. But it is only possible in this brief sketch to show some of the principal features of this movement.

While there are no articles of faith or standards of belief, and no creed that bind the Theosophist, yet a recognition of the principle of Universal Brotherhood is a prerequisite for membership in the Theosophical Society. It is perhaps true that in the many years of the Society's existence there has been no one discovered of respectable intelligence who has yet been known to declare a non-belief in this universal principle of life.

The Society seeks to help in the firm establishment of the Brotherhood viewpoint in the world, to the end that man's struggle against man may cease and a spirit of universal co-operation and intimate personal understanding of the fundamental truth of life may reign—the truth that all life is One and all evolutionary progress is dependent upon the rightful recognition of this by right thought, right feeling, right speech, and right deeds.

Having quickly sketched in some of the broad outlines, it will be readily appreciated by the reader how true was my initial statement that the arising of the Theosophical movement marked an event of great importance. Nothing in the world could have happened of greater importance than the giving to mankind of a reasonable, universal philosophy of life, a plan that helps man to understand why he suffers, why he rejoices, and how he may make his future, which is endless, what he will.

The Theosophic viewpoint has never been better summed up than in the Three Great Truths which first appeared in "The Idyl of the White Lotus," and these make a fitting close to this brief attempt to point out the way to an understanding of Theosophy.

> The soul of man is immortal, and its future is the future of a thing whose growth and splendor have no limit.
>
> The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or felt, but is perceived by the man who desires perception.
>
> Each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

War Sonnets

Ella Wheeler Wilcox

I.

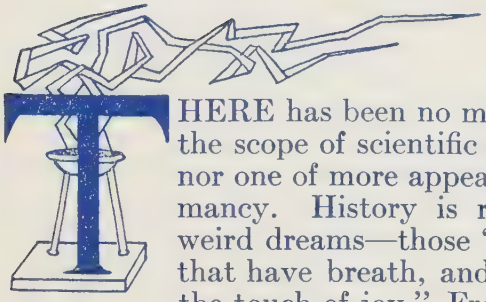
WAR is destructive, wasteful, brutal, yet
The energies of man are brought to play,
And hidden valor by occasion met
Leaps to the light, as precious jewels may
When earthquakes rend the rock. The stress and strain
Of war stirs men to do their worst and best.
Heroes are forged on anvils hot with pain,
And splendid courage comes but with the test.
Some natures ripen and some virtues bloom
Only in blood-red soil; some souls prove great
Only in moments dark with death or doom.
This is the sad historic jest which fate
Flings to the world, recurring time on time—
Many must fall that one may seem sublime.

II.

Above the chaos of impending ills,
Through all the clamor of insistent strife,
Now while the noise of arming nations fills
Each throbbing hour with menaces to life,
I hear the voice of Progress! Strange indeed
The shadowed pathways that lead up to light.
But as a runner sometimes will recede
That he may so accumulate his might,
Then with a will that needs must be obeyed
Rushes resistless to the goal with ease,
So the whole world seems now to retrograde,
Slips back to war, that it may speed to peace;
And in that backward step it gathers force
For the triumphant finish of its course.

The Phenomena of Dreams

Marie Russak



THERE has been no more illusory subject in all the scope of scientific and philosophic thought, nor one of more appealing interest, than oneiromancy. History is replete with instances of weird dreams—those "heralds of eternity . . . that have breath, and tears, and tortures, and the touch of joy." From its pages we read that animals and savages have dreamt; many philosophers and kings have had strange and prophetic dreams. Yet, as time has passed, the mystery of their origin has continued to puzzle the wits of erudite scholars. Today Sigmund Freud dreams and many other doctors, psychologists, and metaphysicians dream as well; yet all are laboring fast and long and controverting over the rationale of their dreams. Their books are so full of "perhaps's" and "one might concludes."

Parturiunt montes!

Of all the dreams related by historians and oneirologists there are none more weird or more interesting than those ancient ones of Pharaoh's imprisoned servants—the disgraced butler and baker. More unusual still were the remarkable interpretation and prediction concerning them made by Joseph, a fellow-prisoner. He said the dreams portended that the baker would be hanged but that the more fortunate butler would return to royal favor in three days; and this proved true. It was kind of the butler to promise to tell his royal master of the humble Hebrew interpreter of dreams—the servant of the prison guard—but less kind of him to forget the promise.

Two years later when the august Pharaoh himself dreamed a wondrous dream, the magicians of many lands were called; they gathered and they labored, yet failed in the interpretation thereof. Suddenly the butler remembered the young Hebrew interpreter of his own dream and at this late day related the fact to his royal master. So

Joseph was brought to the palace to read the dream of Pharaoh, to quiet his suffering spirit and to bring him God's answer of peace.

And Pharaoh related his strange dream to Joseph:

There came up out of the river seven fat-fleshed kine; there followed in their wake seven lean-fleshed kine which devoured the seven fat kine. And the chronicle states that the wonder was that the seven lean kine still showed no "full" signs of having eaten the seven fat kine! The royal dream continues; there were seven well-filled ears of corn that were engorged by seven ill-filled ears of corn. No human mind was found that could fathom such a mystery! "I told it unto many magicians, but there was none that could declare it unto me," wailed the unhappy Pharaoh.

Joseph's hidden wisdom interpreted the dream. It was a warning of what God was about to bring to pass. The seven coming years of Egypt's plenty would be followed fast by seven famine years.

Joseph's interpretation "was good in the eyes of Pharaoh." In time it came to pass as he foretold.

But Egypt did not die in her years of famine, for in all the land there were well-filled granaries. Joseph, who had been made the governor by royal command, had cared for Egypt's future, forewarned by Pharaoh's dream; and all the peoples bowed the knee in service and obedience to the humble Hebrew interpreter of dreams—Joseph, "*the man in whom God was.*"

* * * * * * *

Thousands of years later I have dreamed of Pharaoh's dream. It seemed to me that time had regressed; the centuries of the present had melted into the centuries of the past and the world of Freud was existing simultaneously with the world of Pharaoh. There was great wonder in the kingdom of Egypt, for the King had dreamed a remarkable dream, and search was being made in many lands for wise interpreters. Finally there was commanded to the royal presence the "wonder-doctor," Sigmund Freud—*the man in whom science is.*

He said: "O royal Sire, 'tis sad to see your Majesty's troubled spirit and a mind in such unrest; come, let us psycho-analyze together." Then the far-famed doctor labored and sought to gain his royal patient's confidence.

It took much time! But loss of time is not a factor in psychoanalysis. The loss was not so trying to the royal patient as the fact that one of the wise doctor's hands should hold his own so very patronizingly, while the other rested on his kingly brow so quite familiarly.

The learned doctor's mind sprang to the task behind his knitted brow. "Fat kine? Lean kine? Why then kine at all? O Sire, pray come unburden now your royal heart and tell me all the worst—the story of your life as Prince Imperial—your secret past; let us together fathom this great mystery of kine and corn.

"Perhaps when but a lad of seven your Highness was protected by a young and pretty nurse; perhaps she entertained you with erotic tales. But wait! There were two sevens. That might suggest that you at fourteen years had wearied of your nurse and saw the palace dancing maids instead, with golden tinselled robes, fair as waving ears of blossoming corn; perhaps you chose a playmate from the lot of them. Methinks you might have dreamt a princely dream (a 'wish-fulfilment') that you had flown with her and that for seven years you'd lived in bliss; then there had followed seven dreadful years of hardship (in your dream), years of struggle and accusing conscience that consumed the memory of the seven previous happy years. Inevitably there comes the end. Then you returned, a suffering prodigal, to eat the 'fatted calf'! *Ach! Gott sei dank!* I have unearthed the mystery! The seven fatted kine! The seven ears of corn! They were the princely feast prepared by your rejoicing, doting father. The memory of your shame was present at the feast. But you suppressed it, and in time forgot. Unconsciously to you it now has risen thus to menace you.

"The troublous cause of your erratic dreaming is now plain to me, O Sire; I hope that you too can recall these long forgotten circumstances of your chequered past."

The monarch, much bewildered, wondering (suggestionized, perhaps) replied: "It may have come to pass as you have said, *Herr Doktor*, but it was so long ago—my mind quite disremembers any such experience or dream."

"Your mind deceives in striving to forget such things, O Sire, but mark me well! Your deep 'unconscious' mind can ne'er forget; and all your darksome deeds, from child-

hood up, are strong imprisoned monsters in it that devour, all unbeknownst to you, your mind, your peace, your very royal life; they caused a dream of beasts devouring beasts. Beware! Why, even sucking of your royal baby thumb was your own queenly mother's sad neglect; alas! so few can realize that foulest crimes so often come from it."

The monarch gazed at him in much-concerned astonishment.

Then in my dreams I saw that Pharaoh was a wise old king. More still, he had a mind both clean and keen, with stores of wisdom and discretion in it. And when he heard unto the end the wondrous declaration of the learned Doctor Freud, he dropped his hand quite suddenly and then commanded to be left alone unto his thought. The Doctor quite discomfited withdrew.

I saw in dreamful satisfaction that the king possessed a sense of humor rare, and far into the deepening night, with knowing smile and twinkling eyes, he read *Imago;* then psycho-analyzed the learned doctor in his turn. With jewelled stylo he made note upon a very secret tablet—a diagnosis of the doctor-psycho-analyst: "A conscientious, morbid man who has evolved a half-truth hobby and is riding it to death on temperamental pathways leading far into extremes of sense."

Then he retired to sleep; the royal dreams of kine and corn were still to be interpreted.

The morrow's sun arose above the palace of the king. And as he breakfasted, the faithful butler told his story of the humble interpreter of dreams, the servant of the prison guard. So he was called, and read the royal Pharaoh's dream so well that he was made the governor o'er all the land of Egypt—Joseph, "*the man in whom God was.*"

Then I awoke unto the present. Who will divine my dream?

Science Versus Occult Philosophy

Let us now forget this pleasantry and turn to the serious consideration of our subject of dreams from the viewpoint of psychology, metaphysics, and occultism.

In the Proceedings of the American Institute for Psychical Research (1914) there was published an article on dreams

by Mr. George Hall Hyslop, son of Prof. James Hyslop, Secretary of that Society. During a period of three years, from time to time, the former made notes of his dreams in his diary, and there were about two hundred and twenty-five of them in all. Later when qualifying for a degree as Master of Arts, he studied the psychology of dreams and the article mentioned was used as one of his theses.

One admires the skill with which Mr. Hyslop has made deductions from his personal experiments and data, and from those of many other investigators.

Prof. Hyslop hoped that by printing his son's article he might encourage other students to make public the results of their studies and he now tells me that he has already quite a number of interesting reports. I trust that my investigations may also be of interest to him and others. True, they must be to them only hypotheses until personally tested; but in the realm of science are not many hypotheses of yesterday the accepted facts of today?

Elsa Barker said in the January *Channel* that just because people are so skeptical of spiritual realities, students should bravely present their experiences. Her courage and frankness have stimulated my own, for one dreads so much to be personal.

Many people are under the impression that those who are psychic enjoy publishing the fact and are inclined to be proud of unusual powers. But let us undeceive them. It is only the pseudo-occultist who enjoys parading powers which he may possess or who feels in the least conceited about them. The more an earnest investigator learns, as he glimpses a little of the great realities, the more he sees there is to learn; and if he has the true spirit of humility, his modesty, as well as being brought face to face with the enormous difficulties in studying these realms of truth, ought to prevent any feeling of conceit on his part.

I felt that I dared not try to convince others until I had fully tested the accuracy of my psychic faculties. This I have done in hundreds of ways during the last seventeen years. Many others tested them also, often without my knowledge at the time. I have worked as a trained psychic, using clairvoyance and one other faculty. After years of practice I acquired the ability, first to still thoughts completely while observing superphysical phenomena, then to bring the

reasoning faculty to bear upon the things observed. The resultant facts were afterwards classified according to the different stages and states of consciousness and their relation to the physical constitution of man.

Prof. James Hyslop has very aptly defined the position of the student of psychiatry and the attitude of scientists to occult philosophy. He says:

"Between credulity and moral earnestness on the one hand and emasculated dogmatism on the other we have an opportunity for as much amusement as science.

"If he (the psychical researcher) is sensitive to ridicule and wants the respect of his kind he must learn to keep silent, but if any terrible earnestness binds him to bigotry and dogmatism of established opinions . . . he must take the consequences. . . . . But some of us like to hear the lion roar.

"They (the scientists) have abandoned their belief in orthodoxy whether from choice or necessity, and yet are determined by hook or crook to believe in a future life, and having professed a faith in science must seek some fact or alleged fact to simulate the method and credentials of that form of knowledge. . . . There is a scientific body of men who are simply dying to believe in the continuance of consciousness after death, but spend their time in devising imaginary difficulties and objections to keep their neighbors from calling names and to insure their respectability."

Dream Stimuli

As the phenomenon of sleep is such an interesting and complex subject, I shall not consider it in connection with the study of dreams. It will be analyzed separately in a future article.

Prof. Sigmund Freud gives four distinct causes of dreams: 1. External objective stimulus. 2. Internal subjective sensory stimulus. 3. Internal organic excitation. 4. Purely psychical excitation.

The first three causes are accepted practically universally by psychologists and metaphysicians; but it is the fourth, the psychical, that arouses so much discussion and difference of opinion, since its experiments are quite outside the realm of physical science. Investigations in connection with it have called forth a large number of interesting hypotheses.

Dr. Sigmund Freud seems to be far too serious an investigator and practitioner to be termed a quack. It is true that some of his opinions seem very extreme—even

morbid. This is the case with those which refer to sex matters, and it gives an "unclean" feeling. But when we eliminate these extremes and go to the root of his theories and experiments, we find that there are many of them which have a strong scientific and occult basis of fact. He suffers, like all pioneers in new fields, from unskilled and prejudiced interpreters and from a dearth of similar experiments from which he might obtain guidance and corroboration. He must establish his own science, little understanding the methods or results himself. Some of his theories are certainly worthy of serious consideration even if his technique is faulty, and they have been tested by several reputable doctors who report satisfactory results. Some psychologists believe that Dr. Joseph Breuer and not Dr. Freud is the originator of psycho-analysis. Others say that it is only Aristotle's *Catharsis*, which has now been found apposite in disease. Breuer and Freud tried it and it worked!

Among the European practitioners who are testing Freud's methods is Carl Yung of Zurich, who has established a clinic for psycho-analysis. Dr. Charcot and Dr. Freud experimented together in Paris. In America the first one to begin similar work was Prof. Stanley Hall in 1910. His example was followed by several others, including Dr. William Whyte of the Government Hospital for the Insane at Washington, D. C., Dr. A. A. Brill, head of the clinic of psychiatry at Columbia University in New York, and Smith Ely Jelliffe, M. D., Ph. D.

Dr. H. Addington Bruce's *Riddle of Personality* says: "Dr. Freud has placed society peculiarly in his debt by his demonstration of the numerous ways in which repressed ideas reveal their continuing presence in healthy people as well as in psycho-neurotics."

Owing to the generosity of Mr. Henry Phipps of Pittsburg, Johns Hopkins Hospital has a perfectly equipped clinic for psycho-analysis, where Dr. Freud's theories, as well as those of other psychologists, are being tested. It is under the able direction of Dr. Adolph Meyer.

Let us turn to the consideration of Freud's methods.

The physician might be asked in the words of Macbeth:

> "Can'st thou not minister to a mind diseas'd,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,

> And with some sweet oblivious antidote
> Cleanse the stuff'd bosom of that perilous grief,
> Which weighs upon the heart?"

Dr. Adolph Meyer who expounds Dr. Freud's theory would answer in the affirmative.

The patient ministers unto himself as he is induced to tell his life story, and even from the slightest hints the unsuspected cause of his trouble is ofttimes found. The very telling—confession—sometimes cures the patient. When he lays bare his life, the insidious impulses that have gained temporary control are willed out by the self-instituted moral reform of the patient. A really convincing number of authenticated cures are on record.

So many of Freud's patients have suffered from diseases of sex origin that he has flown to the extreme conclusion that suppressed and distorted sex impulses are at the root of *all* nervous diseases as well as of *all* dreams. Naturally this sounds ridiculous, and it is. But nevertheless the blind have been made to see, people raised from things worse than death, and the depraved criminal released from sex and other hallucinations worse than prisons.

Dr. Meyer, as well as Dr. Freud, lays great stress upon the dreams of the patients and considers them unmistakable sign-posts pointing the way to disease. His patients are watched as they go to sleep and during sleep; upon awaking they are questioned about their dreams, and the consciously or unconsciously suppressed motive which causes the illness is searched for and rooted out, even as a malignant growth is sought for and removed; glad relief and many cures accrue in the majority of cases. When the insidious thing discloses itself in the between-sleep-and-waking-semi-conscious state, the individual's will and character are appealed to and he is made to realize that they are more than medicine in the healing of disease. This is the remedy applied after the physician is sure that the disease has no purely physical origin.

Diagnosis by this method is a sort of auto-psychometric process. Has any other physician evolved a method that works as well in such cases?

Mr. George Hyslop, in the thesis above referred to, says that Freud's causes of dreams are to him the most satisfactory classification of all that he has studied.

Mr. Hyslop's statistics on causes of dreams, based on 225 dreams
(Data given in percentages.)

	Percent	No. of Instances
Dreams containing or influenced by thought or experience of previous day	91%	206
a.—Dreams due to a preceding dream in the same night	2.8%	6
Dreams containing or influenced by thought or experience of remote past (6 months)	54%	121
Dreams due to pressure and activity of daily life	13%	29
Dreams due to worry or stress	35%	80
a.—1. Number of instances of influence of sex complex		61
2. Number of instances of influence of home complex		3
3. Number of instances of influence of other complex		10

Mr. Hyslop's figures do not sustain Freud that there is some reference to the previous day found in every dream, and he also asks why there is such a frequency of elements from the remote past. He almost answers his own question when, in reply to Freud's contention of the constant presence in dreams of the previous day's events, he says: "It may hold good when a dream occurs immediately after falling asleep."

Now what does clairvoyant investigation reveal on this point?

The mind of the average dreamer is often seen to *regress* step by step over past events. On falling asleep his mind will begin to pass in reverse order a review of the day's happenings. If he wakens soon (and there has been no outside or inside extraneous stimulus to arouse associated ideas with the dream memory) the events of the dream (if he recalls any of them at all) will be of the immediate past's happenings; but the longer he sleeps the more remote will be the events the regressing memory recalls. This will be true when any former event is not *specially* marked out by the attention, in which case it would probably be the thing remembered, no matter at what stage the dreamer awakes.

If a person would train his brain so that its memory centres could exceed their normal limits of the vibrations of only this life's events, he would be able to regress his

memory thousands of years instead of only a few. By practice or by natural progress he will be able eventually to pass beyond the limitations of his present centres in both waking and dream life.

Deliberately pushing back the memory over by-gone years and lives is the most fascinating of concentrated will practices. Each occurrence, when scrutinized regressively and sequentially step by step, seems to arouse a vibratory memory contact with each anti-posited occurrence. The memory, while thus recalling the consequent of an event, appears to overlap and arouse the vibrations of the antecedent of that event. It should also be noted that even though the memory is being pushed back inversely while reading the past, the events when reported to the brain will appear in their proper order. This is the occult method used in recalling past events.

(I hear Henri Bergson's voice: "*Méfiez-vous des théories, Madame! méfiez-vous!*" I should gladly mistrust my theories, Monsieur, had I not for long years tested the truth of them. I rest convinced of their possibilities, their actualities, and their practical usefulness. I might also reply: "Beware of too much intellect, Monsieur, or you will darken the light of that guiding intuition of which you have told us so enthusiastically.")

Practically all the researches and declarations of psychologists at the present time are theories and there is no reason to distrust them. They are all given in good faith (including my own modest ones); we might at least consider them as interesting hypotheses on which to base experiments. Then if the results of our own researches, reason, and intuition bear them witness, we are perfectly justified in using them in our endeavors to "disoccult the occult."

Mr. George Hyslop's imagery is as appealing as his logic. He writes of the influence on dreams of outside stimuli such as thoughts—"marginal thoughts which cause a halo;" these and other things pass the censor of our consciousness and cause our confused dreams. They do indeed; but not the consciousness of a censor who knows how to guard against them by removing the place of his observations from the realm of diversity to that of unity. Comparatively few, however, can observe in this manner, because they have not been taught how or are indifferent to its importance. Al-

most anyone can learn this if he desires to forge ahead of his natural evolution; but he should be impulsed by a determined will and a pure motive.

It seems to Mr. Hyslop that it is a mistake for psychologists to suppose that suppressed thoughts and emotions are relegated to the dream consciousness. In connection with this point let me express another fact, the reflection of which he himself glimpsed as he spoke of the place of *attention*. The use of this faculty has been for me a passkey, fitting many doors of closed complexes, while testing the security and the infallibility of the law of action and reaction and its relation to attention. I have observed that the action of attention, either voluntary or involuntary, is a strong controlling factor in the stimuli of dreams. These origins have puzzled Mr. Hyslop in the study of his subject. Let me disclose some particulars of my own "theory."

The law of opposites works inexorably in all nature. *Action and reaction are equal and opposite* is an infallible law not only in the realm of physics but also in that of metaphysics. There is only one thing more powerful than that pendulum-law—the will that guides its oscillations. Such a will must operate steadily and deliberately to inaugurate or to terminate any act, emotion or thought at any given point in its arc between the poles of unified passivity and diversified activity. The will of the Supreme guides this evolutionary swing in all nature, but each person possesses a minute particularized portion of that will, which can be increased by deliberate practice. Add to this his knowledge of the action of that swinging law of opposites in realms physical and psychical, and man can thus not only enormously hasten his own development but can also in time control all the causes and effects of his entire existence.

It is just here that the power of the faculty known as *attention* should be understood. Attention is a mode of mind. It has become just as automatic through long habit as to touch, taste, smell, hear and see. But let us suppose for an instant that something unusual attracts the eye—a beautiful sight—commanding the interest and holding it focused upon it. The will rivets the attention there. The pendulum of attention swings outwardly to the limit of the interest that invites it. Then when the interest

wanes, the attention is released by the will and the pendulum swings back again. But mark well, the entire experience has been registered in the surrounding subtle matter and in the brain centre which is correlated to the sense of sight. Physiology shows how closely related these centres are to the physical body.

Dr. Flechsig, in *Gehirn und Seele* has given some illuminative descriptions of them, showing their location and their areas of association.

The pendulum of attention is suspended in the brain centre and when it is aroused by an interesting object, it is positive—action. This persists until the moment the interest begins to withdraw, when it swings back to complete inattention which is negative—reaction. Now everything is recorded that has taken place in action, emotion, and thought, from the moment the will wakened the attention, until it was entirely withdrawn in inattention. The active things which have occurred in positive matter are impressed upon the negative matter surrounding them. It is this record (sometimes called the relation between action and reaction) that can be read by that faculty of the consciousness called memory.

Each sense centre has its own pendulum, its own action and reaction, and its own storehouse of recorded events.

The stronger the sensitivity of the person or his automatic response to outside stimuli, the less the effort of will necessary to produce such a focused attention. If the average person dreamed of the previous day, those events which had specially attracted his attention would be the most vividly remembered; they would stand out like tall "peaks" in the memory.

But physical *action* is not the only element that focuses the attention in such events. Let us understand how *emotions* and *thoughts* also erect these peaks. Suppose the special thing which holds the attention has something associated with it which arouses an emotion (a desire) in the observer. Such an emotion (after the purely physical attention has been held sufficiently by the will to satisfy it) becomes interwoven with the physical action; the will first focuses the attention in the physical consciousness, then in the emotional. The sight centre in the physical brain will not only receive the memory of the physical ac-

tion of the event but will also record that of the associated emotion—if both are aroused through the agency of the sense of sight. The memory of the emotion is also stored on the peak of the brain centre of sight, but it also registers concurrently in the adjacent and interpenetrating subtler matter of the emotional part of that centre.

Again: suppose the actional and emotional event described has led the attention to arouse a forceful *thought* as well, and the will focuses upon that thought for some time; then still subtler interpenetrating matter than that of the physical and emotional centres will receive the memory impact and record all three experiences (of action, emotion, thought) on the peak of the sight centre of the brain.

If other senses as well as those of sight have had their share in the experiences, then there will also be "peaks" of touch, taste, smell and hearing.

Now let us suppose that the average person sleeps and dreams. If upon wakening he recalls anything of his dream, it will be those events which are stimulated by the memory peaks of the previous attention. I repeat that invariably the physical, emotional, and mental experiences to which the will specially directed the attention when awake, will be on memory's "peaks" together because they rose prominently out of the ocean of the less interesting occurrences of the day.

It must not be understood that the attention always needs to be riveted in the way described and with the awareness of the observer, in order to erect a peak. It is only when a lofty peak is erected about an important event that this occurs. There are hosts of minor peaks cast up in the consciousness through the automatic habits of the subconsciousness. They are the result of less important events.

All my statistics indicate that when only insignificant things are remembered in dreams, the person is one whose mind is at the automatic "butterfly" or flitting stage in which there is no one-pointed power of *attention*. No important peaks are ever erected by such a mind, and the dreams will be silly nothings.

Does not even Mr. Bergson support my theory of the attention (actional, emotional, or mental) creating points of interest on which the dream will rest (and thus contradict his own theory that only insignificant things are remember-

ed in dreams), when he narrates a supposed incident (page 54) in his book on dreams? He says:

"I was in the street, I was waiting for a street car. I stood beside the track and did not run the least risk. But if, at the moment when the street-car passed, *the idea of possible danger had crossed my mind*, (*italics mine*) even if my body had instinctively recoiled without my having been conscious of feeling any fear, I might dream that night that the car had run over my body."

I opine that so long as the eyes rested only indifferently on the passing car, there was no attention called out—no peak erected. But when "an idea of possible danger" crossed the mind, and the "body had instinctively recoiled," then a focused attention resulted from the idea of danger. This (even unconsciously) would erect a fair-sized peak of fear (emotion) amidst the experiences of the day.

When the dream consciousness passed over this peak, the fear would arouse the vibrations of its antecedent cause, a street-car would be pictured to the mind in an instant, and the imagination would add all the events which *might* have happened—being run over, etc.—in association with "the idea of possible danger."

The prevalence of meaningless dreams is due to the fact that most persons are unequally developed temperamentally and are at varying stages of physical, emotional, and mental control. (It would be an equilibrated type indeed through which the will focused with equal attention on all actions, emotions, and thoughts.) Owing to this unequal development the *attention* rivets itself in different persons according to their various habitual temperamental interests. For instance:

Psychologists often wonder why desires or emotions are so predominant in dreams. This is not only because the waking life of the majority of people is so full of the emotional "peaks" erected by their over-emotional temperaments, but also because in sleep the consciousness is drawn away from the more slowly vibrating physical matter into subtler regions, which permits full play to the more rapidly vibrating emotions. The dreamer's emotions are set free in their own world, as it were. He is suggestionized and stimulated by the inherent character of the region in which his consciousness is functioning at the time and which also tends to emphasize the corresponding content of the

"peaks." But remember I am referring only to people in general who do not possess sufficient power to control their minds and emotions in their waking life and who are therefore much influenced by "marginal" emotions and thoughts in it as well as in the dream life.

Mr. Bergson is of the opinion that in dreams we are capable of logic but indifferent to it. Mr. Hyslop too believes that we show little control of our ideas in dreams and that there is a lack of centralization and freedom of attention.

This obtains in ordinary cases, as before explained. But we must admit that there are many wonderful dreams which ofttimes occur to intellectual persons in which the most intricate mathematical and logical problems have been solved. A concept which may have entered the mind during the day is sometimes worked out in all its logical channels or vice versa. My dream statistics and those of many others show that logic is not indifferent in dreams, *if there has previously been sufficient mental attention and intelligence to erect peaks* in the manner explained above, and also if the person can remember his dream. The emotional life of dreams is *once removed* vibratorily from the physical; the mental is *twice removed.* This is another reason why mental or logical complexes in dreams are less often remembered than emotional ones. Ordinarily the *mental memory* of either dream life or waking life has to be "telescoped" through the emotional before it vibrates to the physical brain centres of memory.

Therefore let us ever keep before our minds the fact that persons can describe only *what they remember* of their dreams, not what has really taken place; that is the crux of our whole problem. Many indeed are the dream experiences (mental and emotional) which never penetrate to the waking memory because so few people have the faculty of recalling them. Occult research has shown that about two-thirds of people's dreams are not *naturally* remembered at all. This conclusion is based on my own investigations and those of others. It is quite possible for one who understands it, to direct the will in full waking consciousness so as to regress the memory and find the forgotten details, but the two-thirds refers to dreams forgotten upon awaking by people in general. There are also many events of dreams

which have nothing to do with the waking life and therefore they are more easily forgotten. The events of both waking and dream life are sometimes interchanged (telescoped) and become confused in the memory—a fact which often puzzles the psychologists.

Occult investigation has also disclosed that people who are not sufficiently developed to function volitionally on the emotional plane, sleep very heavily and rarely recall their dreams. In a sense the consciousness remains sleeping while the physical body is also asleep. Then on returning to the waking life there will be mixed recollections simply because the consciousness when waking passes through the brain centres where are recorded the previous day's happenings.

Again there are persons who are wholly conscious in the dream life and who function voluntarily. Such persons often go far away from the physical body as it sleeps, and unless their attention has been riveted in the dream experiences (as previously described in waking), they do not recall what has taken place in the dream life, unless they have the power to regress the memory and read the record.

If there are such peaks erected during the waking as well as the dream life, the memory of the events of the latter, on waking, is often mingled with those of the former. Then there is great confusion.

Psychologists point out that experiences such as the following show how dreams are also often distorted into absurdities by some outside stimulus.

A man was sleeping and his mother sat beside his four-posted bed. One of the posts fell across the back of his neck. He wakened remembering that he had dreamed a long story of revolutionary France, in which the guillotine had ended his life. No one denies the fact that such outside stimuli affect the content of dreams. They arouse associations with the brain memory through the senses of touch, taste, smell, sound, and sight.

Mr. Bergson tells of a dream in which he was rudely ejected from an assemblage with cries of "Out! Out!" and on waking heard a dog in a garden barking "Wow! Wow!" "A false dream from sound stimulus," say the psychologists.

The sound stimulus is correct but I must take exception to the "false" part. It may be false in the sense that the

events are not actually taking place at the moment, but data prove that the memory is passing in review some similar or identical event which has been stored previously in the memory by experiencing it, by reading of it or by hearing of it. There *must* have been a former memory peak.

I shall now relate some results of psychic investigations I have made, which give an insight into the mechanism of such associated memory stimuli.

Each one of the sense centres in the brain has imbedded in it the complete history of all the past events experienced by the person. Whenever the consciousness withdraws from the physical body in sleep, or returns to it upon waking, it passes across or through these memory storehouses. If in the immediate present there is a sense stimulus taking place in waking life which is related to a like thing *stored* in the memory (or taking place in the consciousness at the time of the dream) it will manifest itself in the dream but will be *colored by the events of that memory.*

Mr. Bergson's dream of "Out! Out!" and "Wow! Wow!" is of this kind. There was probably in the memory of Mr. Bergson some sound association or a past experience of having seen a person ejected from a room with cries of "Out! Out!" Few have not read or experienced such scenes of parliament, or riots in times of strife. (The physical sense centres are partially active even when we are asleep and the attention of the will is withdrawn from them, which is proven by the actions of a somnambulist.) The vibrations of *sound* from the dog's bark, when conveyed to the hearing centre, pass into it *over the same auditory nerves that formerly conveyed similar sounds.* Thus is reawakened in the dream memory the whole past experience. One or two seconds of the vibrations of memory suffice to picture a long series of happenings, as witnessed by the long dream when the bed-post fell on the man's neck. The pictures are as rapid as the vibrations of the brain-cells permit and are not retarded by the sequence of physical events which must of necessity measure out our waking time.

I shall now relate a personal experience which illustrates that sounds associated with an actual event in early childhood, when heard later in middle life during sleep, caused a dream of those same childhood events.

When between five and six years old I had a great desire

to discover why the embroidery on a velvet cushion in mother's drawing-room was raised in miniature hills; so I tried to pick aside the pretty colored threads to see what was underneath them. My mother reproved me; but when she continued reading I continued to investigate the mysterious hills, for which disobedience I was forcefully ejected from the room to the veranda as a "bad little girl" and told I could not return until I had reformed.

Disconsolately I sat on the steps in tears. Soon my attention was attracted by a meadow lark which was singing a beautiful song. The words it sang were (I had previously been told), "Spring, spring, beautiful spring."

(Have you never heard those words in a burst of melody from a lark's throbbing throat?) In loneliness, my child-mind read into the song some other words of consolation: "Sweet, sweet, sweet little Marie." Over and over again I heard those comforting words and gradually they dried my tears; the suggestion worked—I was not a bad little girl after all, but a good little girl. So I boldly demanded admission to the house and conveyed the news to my mother that she was entirely mistaken, because the lark said "Sweet, sweet, sweet little Marie." There was something startling in my mother's violent caresses and kisses of forgiveness, which made me wonder, but also filled me with much happiness.

Over forty years after this event, I passed through every detail of it in a dream. I thought I was a child once more and felt the sorrow of the exile to the veranda, the consolation of the words of the songbird and the bliss of my mother's kisses—and wakened from my dream while hearing the song of a lark as he sat perched on a tree outside my window.

The vibrations of the song had wakened into activity in dream life the memory of the corresponding experience stored in the cells of my child brain in waking life.

Many other dreams confirm this "theory" of memory association aroused by stimuli of the senses, but the above is the most convincing.

Dr. Freud says that all dreams are a "wish-fulfilment" and of sex complex. In reference to this opinion let me say that in over seventeen years I have not had a single dream with any sex complex in it whatsoever (nor before that time that I can remember), and in those years I have

had very many dreams. The experience of many friends does not support Freud's theory either. Therefore I can add my testimony to theirs and to Mr. George Hyslop's and discard Freud's theory that all dreams are of sex origin.

"Freud also states that some reference to the experiences of the day preceding is found in every dream. I found such to be the case in 91% of my dreams," says Mr. Hyslop.

"I found that the remote past came second to the present in representation in dreams. 54% of my dreams contained elements from the remote past. "In the record of 225 dreams, about 117, or 52% contained a sex motive or expressed the sex complex. However, even when the sex complex occurred in dreams, it was usually not the predominant one. In but about 10% of the dreams recorded was the sex motive the central one. There were 188 instances, 83.5% of the dreams recorded, showing wish-fulfilment. But 70 cases of sex wish-fulfilment occurred. That is, 31% of all the dreams, and 39% of the dreams showing wish-fulfilment. So much for Freud's predominance of the sex motive—in my case at least."

To some of Freud's other theories I can add much confirmatory data. For instance, about the predominance of wish-fulfilment (desire) dreams in the majority of cases. I believe that according to the moral character of the person will be the nature of the predominant desires of dreams. This moral influence of character obtains except where there is a diseased organic condition, as this tends to throw the internal stimuli of dreams outside the realm of the normal emotions. If the *attention* of the will in waking life rests upon a diseased organ either in efforts to heal it, or in worried thoughts about it or about uncontrolled habits, the dream memory will pick up and carry these stimulated and related vibrations back into the waking life and will often cause physical disturbances of very unpleasant kinds.

There are moral "diseases" also and since that part of our consciousness which is associated with the *morale* of the emotions and thoughts must pass over the region of the physical brain centres upon waking, it often causes reactionary disturbances in the physical senses through vibratory repercussion. The practices to which I shall refer, added to upright actions, a pure heart, and clear, clean thinking in the waking life, ought soon to force the consciousness to act as a safe automatic censor of the will, controlling the objectionable elements in both waking and sleeping life. Then the consciousness will be all "peaks," white as snow, reaching into the lofty memories and actual

events of the spiritual life of our world and of the dream world too, where our personality must express itself and where our friends can safely dwell with us without contamination to them.

The occultist is taught how to erect these peaks in his consciousness deliberately so that they may mould his character and serve as an active spiritual censor over the actions, emotions and thoughts of both the sleeping and waking life. Those which the *average* person possesses have been created unconsciously by the accidental and temperamental use of attention in past experiences. But by the use of certain *creative* will practices the occultist wipes out these old automata and builds in the new. This requires knowledge, effort and patience. These practices (which must be described in some future article) are much more inclusive, extensive, and complicated than those to be detailed presently for "bridging" the consciousness in order to remember dreams.

How to Remember Dreams

Many of my investigations above mentioned were made with that other faculty referred to in the beginning of this article—the ability to recall upon waking, the details of what had taken place in dream life. For some time after the first dreams of Mrs. Kingsford, the recollections seemed accidental—a natural faculty but at first neither applied nor understood.

However, a teacher who died in the last century began later to instruct me and gave me a practice which trained the memory to "bridge" the gulfs between waking and sleeping consciousness. It was as follows:

Just before falling asleep *resolve* to try to remember the events of dream life upon returning to waking life. Upon thus returning, keep the mind in a calm, negative, "listening" attitude. That is to say, do not make any strenuous effort to recall the dream, as that would make the mind positive and thus destroy its receptivity.

At our present stage of evolution, the faculty of memory and the action of consciousness are limited by the vibrations of the medium (matter) in which they function. For the same reason that the normal sight is restricted in cognizing the ultra-violet rays without the assistance of an instru-

ment, so the consciousness is restricted in its perception of things beyond its natural scope unless it is aided by the power of the will.

This practice is based on the operation of the occult law of opposites. In it the will swings the pendulum of *attention* in a far-reaching and determined effort to remember the dream. The force behind this persistent daily effort is cumulative and little by little it aids the consciousness to pierce the veil of vibrations that separates the waking from the sleeping state. In other words, in a short time it deliberately forges a pathway which would otherwise require ages of natural evolutionary progress to accomplish. When once the positive consciousness thus crosses the dividing line of vibrations, reaching the limit of its possibilities, it will react in a negative manner as it returns along the same pathway carrying with it in its recession the memory of its experiences.

Some Personal Dreams

On a previous page I mentioned possessing another faculty besides that of trained clairvoyance. It is that of recalling in waking life what has actually taken place in dream life. Some experiences of this kind may be of interest.

Upon waking one morning there was a vivid memory of having been with a woman with dark, hazel, deep-set eyes and very long, flowing, bushy, blonde hair. She told me that she was Anna Kingsford, who had died some years previously, the author of *The Perfect Way* (a book I had just begun to read), and that for years she had been hoping to get into touch with someone who would try to have a certain correction made in it. She said that on page 45 (Edition of 1882, London) there was a statement that the soul could be lost forever. This she declared was not true and she wished me to remember that it was the personality only that could become extinct, but not the soul. She had not made this clear in her book, and expressed the hope that if another edition of it were printed, I could prevail upon the publishers to correct the statement.

My memory of this was so clear that when I wakened I found the passage to which she had referred; it was

on a page considerably farther on in the book than where I was reading.

I afterwards narrated my dream visions of Mrs. Kingsford to a friend who said that my description of her appearance was exact. This friend finally sent me Mr. Maitland's *Life of Anna Kingsford* and I found many of my memories of her peculiarities also corroborated in it. She was not an ordinary type, to say the least. There is a possibility that someone else might have simulated her, but I doubt if anyone else would have felt so keenly about having the correction made in her book or could have quoted her blank verse from *Clothed with the Sun*, as well as passages from other books unknown to me which I could not verify for a long time. I would make notes of the poems and other quotations when received, but it was some months before I could find even second-hand copies of her *Clothed with the Sun* and *The Perfect Way in Diet*, as they were difficult to obtain. The quotations were correct.

To me these were indisputable tests in so far as they demonstrated that actual experiences outside my own waking life and knowledge were taking place in sleep.

On another occasion I dreamed that I had been with an aunt, a sister of my father, who had committed suicide when I was but about twelve years old, and whom previously I had seen only when I was four years old. She lived in Illinois and we in California. The details of her suicide were not known to us; being very horrible, they were withheld from others than members of her own immediate family. In my dream she gave me a very minute description of those ghastly details of some twenty years before. At the time of my dream I was living in France, so I wrote my mother in California about it, giving her a description of the person who had claimed to be my aunt, and recounting the details of the suicide. I desired some verification. Mother replied that the description of my aunt was correct, but that she herself had never known the details of her death. However, she would write to a sister of the suicide who still lived in Illinois and ask for them. She did so and they were identical with those of my dream. From my aunt, during sleep, I learned for the first time the dreadful self-inflicted suffering of the suicide after death.

On another night I dreamed I saw a robber stealing from my home a garden hose, hammer, saw, and a few other things; and also that he had robbed a certain shop in the business part of the city before coming to my home. Waking from my dream I called to the family and told them. One of them rushed out, found the night watchman and after some search they saw the thief escaping over a rear gate; he disappeared on a motor cycle. In the morning it was found that the very things above enumerated were missing. One member of the family went to the shop and dental office mentioned, and learned that they had both been robbed in the night.

I could fill a volume with such dream experiences, and most of them could be corroborated by witnesses to whom I narrated them at the time and who were often able to verify the facts personally. There is no question in my mind of the reality of the sleeping life as distinguished from the waking life. Gradually I was able to see my physical body clearly as I slipped into and out of it. The sensation when returning to the body may be likened to the cramped feeling that is experienced when a full-sized body tries to force itself through an aperture much too small for it.

Occult Investigation of Dreams

Some of my friends, also students, knowing how deeply interested I have been in this subject, have from time to time related their dreams to me in the hope of my being able to investigate them to aid our study. I repeat two of them, adding the explanatory results of psychic investigation into what really took place. These are marked with corresponding numbers.

"I dreamed that we saw a choir dressed in white surplices walking along the street at Brighton. The boys had on school-boys' caps; presently they met a clergyman and all doffed their caps to him. (In my youth I was at school at Brighton, and we were taught to pay this respect to 'the cloth.') (see 1). Next followed a brass band.(2) I then remembered looking at an organ; we were examining minutely the pipes and I was explaining the different methods of tone production. (3) A curious point was that the side of the organ formed a part of the swell-box (a box which is enclosed) and opened out for crescendo effects—I had never seen a swell-box arranged on quite similar lines before. (4) The choir now passed up to the chancel, but they were wear-

ing odd surplices formed of red, black and white check squares. (5) A hymn was sung which sounded exquisite, and I was enraptured by the organ tone. The next phase of the proceedings was that I saw Dr. S. in a gallery of the church; he was reading sentences from a book and the congregation responded after him. (6) Again there was singing. Finally, we descended the stairs behind the organ and met Mr. and Mrs. W., (I was then in India) to one of whom I promised a subscription of some kind." (7)

The explanation follows: (1) The student in sleep visited Brighton and saw a choir taking part in a funeral procession. They met a clergyman but did not doff their caps to him; the student, reminded of his schoolboy lessons, thought that they should have done so. (2) He had noticed the brass band just previously on a passenger ship in the English Channel. (3) The boat above mentioned was bound for Australia. This reminded him that someone there had consulted him about the building of a church organ, and he set off to see if he could find the place and person. (The student confirmed this fact, which I had not known previously.) He descended over an Australian church, attracted by the colors rising from it where service was proceeding, and studied the organ's tone production with special reference to the fact that vibrations from the varied shapes and materials of pipes created different colors and sounds in the subtler matter. (4) This peculiarity is accounted for by the fact that while examining the construction of the organ he went inside the swell-box, and confused the side of the box with that of the organ. (5) The choir boys were wearing white surplices over red cassocks, and near the baptistry there was a black and white tessellated paving. (6) The priest entered a high pulpit and the student remarked to a friend with him how greatly he resembled Dr. S. in appearance. (7) He returned to England, and on the way to his home passed the offices of a publishing society where he saw Mr. and Mrs. W. descending the stairs. At this moment he was recalled to his physical body, and picked up the fact in his physical consciousness that he had lately been intending to renew his subscription to a journal which they published. Seeing them had recalled their journal to his mind and his intended subscription.

Another student related a dream which ended as follows: "I thought that a horse standing in the street kicked a

tennis ball towards me as it pawed its foot."

The explanation of this seeming absurdity was simple. Before returning to his body to awake, he noticed a tradesman's cart and horse at the gate; and the horse was cold and pawing the ground with impatience. He also saw his tennis balls lying on the table in his room, where he had left them after playing on the previous evening. His memory "telescoped" the two things together in his waking consciousness. Previously to the investigation I had not known that there actually were tennis balls lying on the table of his room.

This telescoping confuses the events of the different "peaks," and is a transitional stage in the process of acquiring an unbroken memory.

Conclusion—Symbolical Dreams

The symbolical dream is in many respects the most interesting of all and is often related to the life of the ego, to which Henri Bergson refers. Its expression in the average personality, either in the waking or dreaming life, is so limited that the ratio of ego-consciousness to the personality-consciousness is about as the hand to the whole body. Generally the ego is desirous of assisting the personality; but until such time as it can control the content of the consciousness of the personality, it is compelled to use what is already existing there.

For example: Imagine a person given to superstitious beliefs about dreams such as are recorded in the worthless dream-books so widely sold, especially those teaching that to dream of a snake signifies an enemy; that if the reptile bites, the enemy will cause harm; but if it does not, the person will triumph over him. Let us suppose the dreamer needs to be warned against an enemy or to be relieved of a fear of him; the ego might use this snake dream to impress him and might also (as so often happens) picture the snake with the head of the enemy. The ego uses this symbology only because it knows that the brain of the personality believes this superstition and therefore will rightly interpret it and receive the message the ego wishes to convey. This is one of the principal causes of symbolical dreams.

There are dreams without end recorded of this kind, and as time has passed by there has finally been established a

certain amount of confirmatory data which the superstitious have grown to accept. The ego-consciousness of a mystical person would be inclined to use mystical symbology in impressing a dream. This symbology need not always be of a superstitious kind but only related in a certain measure to the message which the ego wishes to convey.

The dream of Pharaoh, narrated in the beginning of this article, was not due to superstition but was symbolical; the monarch's ego attracted the serious attention of the personality by the very unusual behavior of kine and corn. The first dream was of seven lean kine devouring seven fat kine. And it would almost seem as if the ego feared that this symbology might not be sufficiently apposite to impress the fact that the meat of seven plentiful years was to be consumed by seven famine years unless the monarch were forewarned. So the ego sent a second dream even more suggestive of food than the first. Seven lean ears of corn consumed seven fat ones—kine and corn were the principal foods of the land. Therefore his ego warned Pharaoh of famine through these symbols; and since it always has knowledge of future events long before the personality is aware of them, it probably thought that if it pictured these strange symbols in the dreams of Pharaoh, he would spare no effort to have them interpreted and thus save Egypt from the destined famine. I have purposely repeated the details of this dream as they so clearly represent what I mean by the ego's using such symbology as will be suggestive to the dreamer's mind.

A personal dream experience is also illustrative of this: I seemed to be standing on the bank of a long, dark, winding river. The water looked very rough, and observing closely I saw that it was composed of unhappy human forms struggling on its surface; in between them floated all sorts of objects and money in silver and gold. By my side I discovered a tall ladder; it led up into the air to a point directly over the middle of the stream. I climbed up for some distance and observed that another ladder leaned against mine at the top and led down to the opposite bank, into a very beautiful garden of peace and joy. People were extending their hands, beckoning me to cross and share in its wonderful beauty and happiness. But turning to look once more at the water I saw that some of the men and

women were trying to climb upon the ladder but were so laden with débris that they could not get a foothold. Others seemed ill, suffering, and weak.

I wavered between the desire to go down to them and help them up, or to go on into the beautiful garden of joy beyond. I finally resolved to help the struggling ones, and burst into tears at the sad plight of some of them. Retracing my steps until I was within a few feet of the bottom of the ladder, I began pulling the unhappy ones up on to it—pulling—pulling such large numbers that they seemed to tear my arms and feet from my body. Finally there appeared to be little left of either body or strength and I felt ready to die from exhaustion. Then suddenly I found myself in the midst of all those I had helped, in the garden of joy.

The peace and happiness were wonderful and a radiant Presence stood by my side. The emotion of gladness awakened me from this dream.

I repeated the experience to friends but we could not interpret it.

A few days afterwards, however, its symbology became apparent, for I was asked to give up all my beliefs in occultism and the desire to devote my life to teaching and helping others who were struggling in agnosticism and atheism, and instead to live an idle social life in a beautiful home on Lake Lucerne.

I refused.

Since that time, ten years ago, I have travelled from country to country, studying, teaching and lecturing, asking no other remuneration but the opportunity for greater service. I am still joyously clinging to the ladder, and reaching out in loving tenderness to help others. On the one hand there has been much misunderstanding, opposition, and ingratitude. But on the other there is so much gratitude, understanding, encouragement, and love from true friends in many lands.

Ten years after the former dream, when there was a Gethsemane into which I was unjustly thrust by some of those nearest and most dear, I dreamed once more the same symbolical dream of the ladders, the stream, and the temptation of the garden of joy. There was one difference in the latter dream, however. It was this: the Presence

was overshadowing and strengthening me on the ladder, and was also in the garden of joy when it was reached, nor was I separated from Him when I returned to waking life.

After ten years to dream once more a former symbolical dream. Strange, was it not?

Stranger still that a few days later I was asked if I should like to give up the public work and remain in seclusion in a beautiful home and garden of joy.

Again I refused.

(One endeavoring to be a true occultist is never a self-pitying martyr, but instead faces bolt upright the sacrifices of life. He carries his cross on his back and his wide smile hides it. He suggestionizes the world to courage as he treads uncomplainingly the path of gladsome service.

Such an one must not be confused with the pseudo-mystic, who is often a self-pitying imagined martyr, wallowing in his emotions. Vainglorioously he feels that he must demonstrate his religiosity by his outward show, suffering and charities. His tear-stained cross is clasped to his breast that all the world may see it and weep with him on the path of woe.)

The duty call of service is too great to be renounced for personal reasons. On my table are two large desk baskets full of letters that have come the last few days from many lands. They tell of many persons suffering and struggling in the stream of the world's pain, who are reaching out for help, for advice, for healing thoughts, for love. It is not now a dream ladder but a *real* one on the first rung of which I stand as my hand and heart reach out in answer to them. I shall work on with the army of other happy servers who have also sacrificed—on and on until that glad day when the last struggling soul is lifted to the ladder leading to the higher life; then may we all be worthy to mount and cross together to labor in the wider service of our Lord in the garden of joy.

The Little Indesirables and Reincarnation

Vance Thompson

Sentimentality and science are waging a bitter fight in France. And strangely enough, even in the Chamber of Deputies, there has been heard a discussion which touched the edge of the great occult truth of reincarnation.

What is to be done for the women and the young girls, victims of the Northern invaders? The perplexing question demanded a national answer when these unhappy women were called upon, thousands and many thousands of them, to give birth to the wretched progeny of these foreigners. Were they to be forced by that kindly French law, which so carefully protects the child, to nourish and coddle these living souvenirs of the awful moments of horror and turpitude which had given them birth? Should the children be destroyed to protect the purity of the race? French opinion was, at first, almost unanimous. It demanded that in these cases the law against child-murder should be abolished. So strong was this popular movement that a special law was introduced in the Chamber of Deputies authorizing the victims of the invaders to obliterate these children yet unborn. Before the law was enacted some protests were heard. Notably the Pope (in spite of his soft neutrality) emitted a fluid protest. And finally the matter was left to the prefects of the invaded departments, with the understanding that they should act as circumstances demanded. For instance in the Meurthe-te-Moselle, where the wretched nameless children are numbered by thousands, M. Mirman, the prefect, issued the following notice:

"After consultation, the medical authorities and the professors of puericulture have declared themselves against the sacrifice of the child." And the notice goes on to say that the laws against infanticide will be enforced in that department, but it adds that the children need not be named or registered in the birth-records; and that the children may be abandoned at once and institutions, at the doors of which they may be left, are appointed. Other departments have refused to enforce the laws against infanticide, permitting

the unhappy victims of the invasion to take what measures they please. On the whole many, many thousands of these wretched children have been permitted to live. It is interesting to note that the first hospital for these mothers of the unknown progeny was established by five New York ladies and eight months after the invasion they were housing seven hundred women—some of them girls of fourteen. The unhappy children born in this American hospital have been turned over to the French authorities.

What is France to do with these thousands upon thousands of wretched children?

The laws of heredity are still imprecisely known, but it is evident that children begotten in such conditions will be, in huge proportion, abnormal. And so the debate in the Chamber of Deputies was between the sentimentalists on one side and the scientifically-minded on the other—between the nation's duty to these unhappy children, pre-ordained to lives of degeneracy and crime, and the nation's duty to the nation and the race. What has been done is largely in the way of compromise. The children have been taken into public institutions. At as early an age as possible the males will be shipped to the colonies and later placed in the army or employed in public works; the females will be trained for domestic service and agricultural work and scattered among the peasants. With fine forethought the state has decided that, so far a possible, the shame of their parentage shall be kept secret. Perhaps this is the best solution. The life of the child should be respected—just as the life of the adult—when it does not conflict with the higher interests of the race. And France has respected these wretched lives. And, as far as it is possible, she will try to weed out of them, the awful heredity with which they are cursed—these poor little indesirables! Of course in this humane attempt to hide from public knowledge the horror of their parentage, the government runs the risk of injuring—in future days—many poor innocent, true-born sons and daughters of France, who may have been born in this dark year and—their parents dead—been sent to the public institutions and asylums, where the children of the war are being brought up; and upon them will fall the dark suspicion of being children of the soldiers of the invasion. It is an evil pos-

sibility; but France has chosen the lesser evil and the humane way.

In the long and passionate discussion which swept over France many wise and high minded things were said. The specialists in puericulture and heredity were heard and quoted. And curiously enough the voice of the occultist was heard in ample quotations from that great man, Dr. Gérard Encausse, who is at once a scientific authority and the most scholarly and learned of living students of the occult laws of life. His book on reincarnation is the only one based upon sound physiology and sane psychology. It is not the vaporing of unreliable mediums; it is a scientific treatise by an accomplished and competent investigator, who has studied tripartite man, as patiently as he studied anatomy in his laboratory. In a word it is the best summary of scientific—and pre-scientific—knowledge of reincarnation.

In the physical body Dr. Encausse sees the symbol of terrestrial reincarnation; and he defines it as the return of the spiritual principle into a new carnal envelope. The time —as he well says—which elapses before this return into a material body cannot be fixed, any more than one can fix a time for the duration of terrestrial life. Some human beings pass three years on earth and others pass ninety years. Should you say: Man lives on earth thirty years, you would speak as an amateur of statistics, but not as an observer of real laws. The duration of life on earth is a personal factor, and so the time that passes before returning to earth is likewise a personal factor which depends upon many circumstances. This is a fact recognized (I should add) by competent students of the subject both in times past and in times present.

The time, then, which elapses between incarnation and reincarnation is as variable as the space of life upon earth. This is a fact and a law. Now of great interest to the discussion of what should be done with the "little indesirables" —unhappy seed of the invaders—was Dr. Encausse's chapter on Abnormal Reincarnation. It was widely quoted and played a part—at least as large as that played by the Pope —in the final decision. I shall give, often in his own words, that part of the chapter which awakened the greatest fear in French thinkers, sensitive to the honour of the race and doubtful of the future.

You can be punished even unto the seventh generation according to a Biblical authority.

The phrase of course is meaningless, if one does not know the mystery of reincarnation.

Physically, a malady can modify the physical body during three generations—in exceptional cases for more than three generations. Astrally and spiritually this modification can extend itself to seven generations, as the Bibical writer justly states. And Dr. Encausse gives an instance which he had investigated upon those three planes of man which alone concern the sane occultist. It was that of a man who had been charged with a heavy social responsibility. He was a judge in a high court—a role which leads always to a frightful destiny or to splendid recompense. This judge was an atheist, believing in nothing but immediate pleasure, and judging others as himself. Certainly there was no effective responsibility for his acts; guided only by his passions and greeds; boasting, with a cynical smile: "After me, the deluge!" this bad man went his way to death.

Unto the third generation!

Though he knew it not this man had made his own destiny. He had declared there was no other world—and for him there was no other world. Having no spiritual habitation on the Other Side he reincarnated immediately in the body of a child that was by physical relationship his grandson. There was no coincidence in the fact that the child bore his exact name. So he came back to the reaping of what he had sown. The grandson of the judge had all the instincts of vice and crime—wholly unrepressed. He was born to poverty for the judge ("After me, the deluge!") had wasted the family fortune in debauch and display; and bitterly the young man, as he grew to years, cursed his "ancestor," unwitting that it was he himself who had made for himself this gloomy destiny. He went his way from vice to crime; the years of prison the ancestor had lavished upon others fell to him; he died chained, like a dog, toiling in a ditch under the blazing sun of Noumea; and his carcass was buried where it fell. (The story of this man's life and suffering and crime is a *cause célèbre* in France.)

And so Dr. Encausse gave instance after instance of these abnormal reincarnations, until the question arose: "What fierce and devasting reincarnations of those invaders,

dying in alcoholic lust and fury, might not be found in their degenerate posterity—these sad, foredoomed undesirables? Did not even mercy demand that these little lives should be blotted out?"

Here it was that the great master of occult law took his stand on the side of justice. Indeed his whole book is a protest against this wild thinking. Such reincarnations would have to be classed as abnormal, and for that very reason they obey the curve of an unplotted law. They cannot be generalized. Each case would have to be studied by itself. And to destroy many thousands of probably normal reincarnations lest by chance abnormal reincarnations should occur, was a madness; and it was a crime. So the weight of occult opinion fell upon the side of mercy; and it is not impossible that it tipped the beam.

And the little indesirables are living, growing, feeding on the generous national charity of France. What has the future in store for them? With keen interest the professors of experimental psychology will study their lives—and the student of reincarnation may trace in their life-histories the working of many an occult law.

"He That Loveth Not His Brother—"

Christian.—"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him: That he who loveth God, love his brother also."

Hindu.—"He who is the friend of all beings; he who is intent on the welfare of all with act and thought and speech, he only knoweth Religion."

Buddhist.—"Hatred does not cease by hatred at any time. Hatred ceases by love."

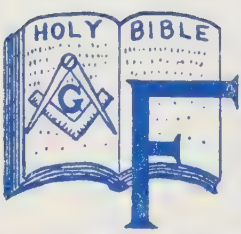
Hebrew.—"Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?"

Islamic.—"No man is a true believer unless he desireth for his brother that which he desireth for himself."

—W. S.

Freemasonry in the Bible

Leonard Bosman*



FOR the Freemason there can be no more important portion of the old Testament than the second Book of Chronicles, which contains much concerning the building of the Mystic Temple. But in studying this Book we have to take into consideration its parent, the first Book of Samuel, and have, therefore, to go rather deeply into the mystery of David the Psalmist, the son of Jesse and the Father of King Solomon. David is also to be remembered as the grandson of Obed and the great-grandson of Boaz and is, moreover, descended from Solomon (Ruth, IV, 20-22). This word Solomon is spelt in Hebrew; SLMH, whilst the name of the Solomon of Chronicles, the builder of the Temple, is written SHLMH. There is no N in either word, so we must conclude that the translators were either inspired by one who had a purpose in view †, or that they were in error.

It is from Judah that the descent of Solomon, the Temple-builder, has to be traced. Israel, dying, describes him thus:—

"Judah, thee shall thy brethern praise:
Thy hand shall be on the neck of thine enemies;
Thy father's sons shall bow down before thee.
"Judah is a lion's whelp;
From the prey, my son, thou art gone up;
He stooped down, he couched as a lion,
And as a lioness; who shall rouse him up.
"The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh come;
And unto him shall the obedience of the people be.
"Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He hath washed his garments in wine,

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*(Author of *The Mysteries of the Qabalah; The Cosmic Wisdom; Pathway to Peace*, etc., Published by the Dharma Press, 16 Oakfield Road, London.)

†i. e. in spelling the word SLLMH as SOL-OM-ON the Universalist or Grand Synthesiser!

And his vesture in the blood of grapes:
His eyes shall be red with wine,
And his teeth white with milk."
(*Genesis* XLIX. *V.* 8-12.)

These verses are merely given here as a reminder of the great future predicted of Judah, and are, as is, indeed, all that relates to the Sons of Jacob and to their connection with the zodiacal signs and other cosmic secrets, well worthy of deep study.

Judah is the *fourth* son of Israel or Jacob, and four, as is well known, is the number of Foundation. It is important to remember this, for from this Foundation, from this "lion's whelp", SHLMH, the Master, the Wise One, evolves after many ages. Judah is thus the Foundation on which is built a great Edifice, or, in other words, from whom comes a Great World Teacher. He is the origin of the building which is finished only with the Perfected Man, the Corner and completing Stone. This will be shown as the study proceeds.

Solomon is a representative of the Initiator. He who raises His disciples with the "Lion's Grip," the grip of Judah the Founder. ("Judah is a lion's whelp.")

Solomon and Christ are closely related, Solomon being a *type* of that Meschiach whom the Jews ever expected, and who as surely came and ever comes again bringing each time greater and greater gifts for the use of such as are ready to receive them.

In Judah, then, or *in that for which Judah is a symbol*, is the potency of Christhood. He, the Lion's whelp, is the being who is to become more individualized and definite * in his nature than the other animals, the true Aryeh† (or Aryan), the Lion. It has been shown elsewhere that the Hebrew letter Nun represents the sign Leo, and that it is according to Fabre D'Olivet, the symbol of *l'être produit*, that is to say, of the Son of Man. Still more important is its literal meaning: Fish, and in this connection it should be remembered that the Greek word *Ichthus*, used to represent the Christ, has the same meaning. The letter Yod or ten represents Aries; the letter Koph is Taurus;

* Which definiteness shall lead to a true realization of Unity.

† Compare Aryeh, the Hebrew for Lion, with Aryan, the Race in which a distinct individuality is developing.

Lamed or L is Gemini, as its dual shape in Hebrew shows; whilst M or Men, is the symbol of the passive stage of matter generally of the Cosmic Sea or flux, the Mother, Cancer (the "moony sign") who gives birth in the cosmic sense to Nun, the Fish, the Individualized being represented by the separative Lion, the One who is able to rule as Judah.*

The name Judah is written in Hebrew YHVDH, its numerical value being 30, *one-twelfth part of a circle of* 360 *degrees.* For those of keen spiritual perception, the meaning is clear, for the word is the same as Jehovah, (spelt in Hebrew YHVH) that is to say, YHVH with the addition of the letter Daleth, *the symbol of division and differentiation.* In other words, God apparently divided and separated into parts—in *Man.* In this way it will be understood that Judah is the foundation upon which will be built that great Edifice the Perfect Man, the Flower of Humanity, the Harvest extracted from that heterogeneous substance which is called Judah, *containing the undifferentiated life* of Jehovah, which has to be realized and therefore specialized by individualization. The sign of division or differentiation being added to the word shows that Judah is a symbol of progress; in other words, that the "Lion's whelp" is not yet the Lion; but the Daleth having itself the value of Four, is the true symbol of foundation.

It is, however, a far cry from Judah to Solomon, the Wise Man the Pentagon†. Judah has five sons, and five (the Pentagon) is the symbol of "Harvest," or extraction, of gathering together and grasping as with the whole hand, the word *chumoish* meaning five and representing a fist and its five fingers. Of these sons, three are the result of the union with a "foreign" partner, a Canaanitish woman whose name SHUO ‡ signifies, in the esoteric sense, *action or motion directing and controlling materiality,* (the first steps of the man who has, however unconsciously, set himself the task of reaching the Summit of the Mount. This match is, however fruitless, for the firstborn is called OR, the sign of materiality O governing the head or intellect symbolised by the letter "R."

For this firstborn is the son of the woman who has

* See "Music of the Spheres" Part II, by L. Bosman

† See Freemason 27-7-'12. Art. "Some Hebrew Numbers."

‡ 1 Chronicles II, 3.

set before her name the sign of *relative* motion, that of nature. Her progeny, not being highly developed, regard this motion working through the qualities of matter as their own self-initiated effort or action. This is symbolized by the statement in the second chapter of the 1st Book of Chronicles, which says that OR (or, as he is called in English ER—the origin of our word *err*) "did evil in the sight of the Lord and He slew him." Now, in Hebrew, this word evil or wrong is merely the word OR reversed, that is to say, OR did RO* in the sight of the Lord, with the result that he could no longer continue his functioning. This word RO is pronounced RONG or RAHNG, which gives us our word *wrong*.

There are two other "children" as a result of this union, but they are born before their time and die out at once, nothing more being heard of them until they reincarnate under new names. One of them is called Shiloh, a hint of what we may expect even from the contact of Jehovah (i. e. God Essence) with the "foreign substance," for having once shown himself as an encouragement, it is a sure sign that Shiloh shall come again. It may be remarked here that Judah contains within himself seeds which are doomed to failure, as well as many which will grow—in grace, in wisdom, strength and beauty, unto the stature of the perfect Man. For Judah is the Pomegranate, the fruitful one, who, ere the true man can be born, must himself be hermaphrodite and, moreover, be in a state of incipient pregnancy, as the hour strikes when the New Man is to pass step by step and grow degree by degree unto Solomon the Wise.

Judah has five children and two wives, thereby forming the first septenary. His second "wife"†is called THMR, the value of the name being Ten, the symbol of completion, the perfect number of Pythagoras where *the Great Architect of one stage becomes the Grand Geometrician of another, and the Most High at the completion of the Work.* This word THMR is governed by the Tau or Tauv, the sign of perfection, and therefore shows that much may be expected from this extraordinary union, for it is the "daughter-

* A play upon words found throughout the O. T.

† See Genesis XXXVIII.

in-law" who becomes the "wife." There are two sons, PRTZ and ZRH, whose names numerically are respectively Ten and Five, or "completion" and "harvesting," the 1 plus 0, the Lingam and Yoni, and the Pentagon, or, in other words, Father and Mother, and the Result or Son, the Perfect Man. And it is from this union Solomon is descended.

From PRTZ, or Ten, to Boaz is another septenary, and in the latter, consummation is symbolized, BOZ, as spelt in Hebrew, meaning literally *in strength*, as every Freemason knows. Its numerical value is 16 or 7 (79 being qabalistically equal to 16, and 16 to 7), the sign of comsummation. This reminds us that the stage represented by Boaz is one of consummation and letting go of old methods and the gathering together of strength for the final stage which leads to Perfection.

Seven, as has already been shown in these pages, means a returning to the place of starting with added strength, and is a consummation, a preparation for the completion to come. Although the literal meaning of Boaz (*in strength*) is perfectly correct, there is yet a deeper meaning which can be seen in regarding the symbols used to form the word: the sign of materiality, the Awyin or O, is here governed by the symbol of internal development and wisdom, the letter B, and is followed by the sign of the twisting and hissing snake, the Zawyin or Z, expressing the lower snake in its very shape and sound.

The stage represented by Boaz is a very important one, for with it commences the true upward path which in five stages, called Boaz, Obed, Jesse, David and Solomon, brings Perfection and Peace (or Solomon). He, however, is the *seventh* son, so that after the work of preparation by "Boaz," there are ten steps to Perfection. The importance of this Apprentice stage cannot be exaggerated, for now must be brought to the surface all that is evil, and this evil makes a monster with whom the neophyte has to grapple; whilst it remains below the surface, it cannot be truly realized and must, as it were, come to a head, just as in an illness the crisis must come before the patient gets better. In other words, Jacob must wrestle with and conquer the "Angel." Many complain after taking the definite step represented by Boaz, that is to say, after entering an Occult

Brotherhood or Society, that "something happens" whilst others complain that the students who are striving upward are often "worse" than those who are not. A true explanation of this will be found in the word Obed, the "son" of Boaz, the *result* of the Apprentice's labours.

It will be seen on examining the word Obed, spelt OUBD in Hebrew, that, after the work of Boaz, the O or sign of materiality takes charge for a time, though the B, the symbol of inter-development and wisdom, is still retained, and D, the sign of division, added which shows that the time has come for the parting of the ways, the stage of Libra, the Balance into which the man is thrown. Here the Awyin or O represents the lower material side of the man that has come to the surface to be conquered. This is seen in the result of the stage called Obed, the "son," called Jesse, for this word, according to the esoteric interpretation of the letters used, means *the upward-going one*, and hence, *the saviour*. Jesse is sometimes written AYSHI, but more often YSHI formed with the letters Yod, Shee-un and Yod, that is to say, the sign of positivity and manifestation is directed towards Cosmic Wisdom in order to make it manifest, for the letter Shee-un is a symbol of all that exalts and uplifts, of motion, etc. All this is the result of the work of Obed, in whose name is the letter D, sign of division, the *door*. This door has to be closed upon all the old snake-like life in order that from Jesse, his son (or the result of his labours), the seventh son or David, the "father" of Solomon, may descend.

In order to explain more fully this idea of bringing to the surface all the evil hidden in the disciple who offers himself for service, in the Apprentice who offers himself to the Master of the Lodge, it may be useful to quote the words of an Occultist who gave the following instruction to pupils:

"There is a strange law in Occultism which has been ascertained and proven by thousands of years of experience: nor has it failed to demonstrate itself, almost in every case . . As soon as anyone pledges himself as a 'Probationer' * certain occult effects ensue. Of these the first is the *throwing outward* of everything latent in the nature of the man: his faults, habits, qualities or subdued desires, whether good, bad or indifferent.

* Or as the Freemason would say—"as an Apprentice."

"This is an immutable law in the domain of the occult.

"Its action is the more marked, the more earnest and sincere the desire of the candidate, and the more deeply he has felt the reality and importance of his pledge".

This will not, of course, be the case with every candidate for masonic honors, for alas, it is not every Mason who appreciates the beauties and inner meaning of the ceremonies or attempts to apply the moral significance of the tools to himself, as is the Law.

We come now, after understanding somewhat of the word of Obed and Jesse, to a description of the Seventh Son of Jesse, David, who though not so perfect as shown in the Bible, yet contains within himself perfection unrealized, potential perfection, as is seen in the letters forming the name.

David, or DVID, as it is spelt in Hebrew, is indeed a most helpful and important name for those who seek the light of truth, who are endeavouring to become true Masters in Israel (or of a Lodge), and are striving to help in the work of building the Temple "*not made with hands.*" DVID helps to give a true insight into the work of the Freemason who is determined to attain to Truth, whatever evil stand in his way, and however much of struggle there may be before him. The name contains two signs of division, two Daleths, two doors—one into which the disciple enters at the beginning and one from which he emerges after he has taken the Seven Steps which make him a Master, after he has descended into Hell and been raised by the Lion, the Great Initiator, to become in his turn an Initiator—Solomon. These two symbols of division are joined by the Vauv, the symbol of the Polariser, the power which separates and at the same time unites (to a new manifestation); in its highest meaning it represents the Holy Ghost or Link. The I or Yod, the sign of manifestation, being used *as a vowel*, relates, in this instance, to intellectual duration, though as a consonant it is a symbol of material duration. It is also here used to express what the Occultist calls the "trials of the Air," the mental tortures of the Saint.

All comes from David the King, for he is the Progenitor, as shown by the two symbols of division, the Yod—*phallus* and the Vauv, or the sign of attraction and repulsion (polarizing force). From him, through the work of his descen-

dents, arise all the Great Ones. In him the finished materials are all comprehended, for he reflects, or rather is a mirage of, Judah, that is to say, a higher Foundation. He is, in himself, a mass of heterogeneous substance, containing both good and evil, the latter having now to be absolutely and resolutely transmuted. In the name DVID we see the sign of division governing manifestation, and manifestation again governing division, the Jekyll and Hyde, or "pairs of opposites." That the final effort has now to be made may be readily understood by all who read the Psalms, those "Himalayas of occult wisdom," which have never yet been understood save by the initiated. In them are represented all the trials of the true disciple.

As said before, it is a far cry from Judah to Solomon, from the foundation to the perfecting of Man, and whether we think of him as Solomon or as Christ matters not, for both have lessons, deep lessons, for humanity, and while the latter represents the Teacher of Christs, the Office-Holder, Solomon is the type set for humanity and expresses the highest stage of perfection to which man can attain.

Thus, from Judah, the Founder, arises the Son of Man, the true Initiate, who immediately commences the work of building the Temple for his brethren, becoming a true Master in Israel and fulfiling the prophecies made by Israel before his death.

Thoughts United

Marguerite Percy

Oases in the desert of the hours
These moments are when we may leave our forms
And, pinion'd by the soul's unfolding powers,
Rise from the spatial world's entangling storms,
From time's long bondage, from material cares,
From intellectual complexities,
And from emotion's intertwining snares,
And, freed from all illusion's subtleties,
Re-entering the brotherhood of souls
Who only live to serve, may re-unite,
Merged in the One that every will controls,
And in the power of Love may spread the Light.

The Numerical Significance of Language

Louise R. Waite

A universal language founded upon the great laws of vibration whereby each letter, and in turn each word, has its own number, tone and color is not alone important but absolutely necessary in the welding together of the races into a universal brotherhood of mutual understanding.

Without a universal language the temple of "the unity of humanity" can never be built.

The proper interpretation of ideals, the clash of different vibrations caused by the different words for the same things, the inability really to translate one language into another, is the cause of a large proportion of the misunderstandings and prejudices existing between the nations today. Omar Khayyam well describes the situation in the following words:

> "Jew and Christian, Buddhist and Moslem, each
> Cries 'Brother, Hell for thee, because thy speech
> Is alien,' Lo! though Babel's curse remains
> HE hears each loving pray'r—but still they preach."

The story is told of several men of different nationalities who had a partial understanding of each other's language. It happened one day that they became entangled in a hot discussion as to the best fruit that grew. One said it was a fruit which grew in his country, and it surpassed all others in perfection, adding, "if you will each give me your share of the price I will go and procure some for you and prove my statement true." "No," the next man replied," you do not know. It is not what you have described, but a fruit which grows in my country called—(mentioning another name.) Let *me* go and buy it for you and prove my statement true." One after another asked the same privilege, each declaring the fruit he had in mind was the most delicious of all. No one would *trust* the other to buy for him, and the wave of angry dispute was rolling high, threatening to engulf them in its discordant vibrations and dangerous undertow of misunderstanding, when one came along who understood perfectly the language of each. After they had explained the situation to him, he said in turn to every man, "you want 'so and so' (naming the fruit he had mentioned),

very good, I know it well—give me your money and I will go and buy it for you, to prove that I understand." Because of his ability to speak their own language, they *trusted* him, and all in turn gave him the price he asked to buy *their* fruit for them. The man started off and soon returned with a big basket filled with delicious grapes. "There," he exclaimed as he set the basket before them, "you *all* wanted *grapes* but you each had a different name for them, consequently all this inharmony and ill-feeling, mistrust and misunderstanding."

A universal language, taught in all the schools of all countries, would in time entirely obliterate the possibility of such a linguistic warfare as this story too truly described. *Grapes*, by whatever name chosen for that fruit, would be the same to all and produce a universal unity of number, tone and color, intensifying the esoteric harmony.

Such a language should be constructed upon a scientific understanding of the law of vibration. A foundation such as is used today by students of this law, whereby each letter has a numerical value, a universal standard or code, should be established. There are many varying ones now used by the different races, which adds to the mental confusion and "crossed-wire" vibrations.

The next step should be to understand the esoteric significance of numbers and to form a unity of significance. Then, after a word has been spelt out, the value of each letter added and the sum total reduced to final digit, it can be decided if that word has been properly placed according to the significance of that number.

To many this many seem vague and unscientific, but the law of vibration is the supreme law of life and the law of the universe.

Pythagoras termed harmony "the movement of the celestial spheres" and used numbers to express the powers of different things, also their relation and influence.

Hierocles makes mention of a sacred book attributed to Pythagoras in which he calls the Divinity "the Number of Numbers."

The law of life held in the spirit of mathematics is as unvarying in its guidance in the realm of higher man as it is in the realm of matter and mental thought-forms. It holds the universal law of life.

In this law mankind is forced to deal with effect. The primary cause has ever been, and will ever be represented by the "unknown quantity," the Primal Cause, the Cause of Life, or God.

Every existing thing, from the lowest to the highest formation of each realm of existence, animate and inanimate (so called, but there is no such thing, for every atom is throbbing and vibrating with life throughout the countless worlds of God), and on into the mental realm, where each thought-form exists as a loving entity—all are vibrating according to this law of life.

This unwritten law is expressed fourfoldly—in number, letter, tone, and color, the four points of the perfect square of vibration.

Pythagoras is accredited with having said: "Show me the alphabet of a nation, and I will tell you the character of its people." In like manner the language of a nation bespeaks its state of development exoterically and esoterically. The national spirit which coins the words of its language works upon the perfect law of vibration. If we take any word and translate it into the different languages, then, according to an accepted system used by some English-speaking occultists, add the letters in each word and reduce them to a final digit, we shall find that the word varies in numerical value, *according to the race-consciousness* of that word. Some have it placed in a higher vibration than others, showing a higher race-conception of its reality. As there is a variance in number, so is there in musical tone and color.

In the English language the word *love* vibrates 9. l=3, o=6, v=4, e=5; 3+6+4+5=18=9, the perfect number, the "Sacred Decad." The vowels of a word signify its spiritual or esoteric force of vibration. The vowels of love are o=6 and e=5. 6+5=11. This number is considered to be the "highest of all manifested things," while 22 is the "highest of all seen and unseen things," and neither of these numbers is ever reduced to 9 digit but stands supreme. Thus in the soul of the word *love*, we find the 11 vibration. The word *light* vibrates 11, while the inner esoteric vibration equals 9. This proves numerically their spiritual oneness, as held in our language. *Love* is 9 outwardly and 11 inwardly while *light* is 11 outwardly and

9 inwardly. Love is (or should be) light within, and light is love within.

Every word in like manner is correlated to other words of a similar vibration.

Upon this principle a universal language should be constructed. Words should be selected or coined that would respond to the highest ideals and purest vibrations.

The word *peace* in English vibrates 3—the Christ Spirit number—the full expression of the Trinity—the self-sacrificing and peace-making number. Its vibration of 3 is perfectly attuned to the reality of the word. The inner esoteric vibration of peace is 11. e=5, a=1, e=5; 5+1+5=11. The word *wisdom* equals 11—as does *calm*, *foundation*, *equality*, *heavenly*, *creative*, *gospel*, *immortal*. All of these words are one with the very soul of peace.

If in another language the word meaning *peace* should vibrate to a digit which is more or less than this ideal, then it is not the word to be selected for incorporation into this universal language.

When the words are chosen which have the proper vibrations or numbers which signify the highest conceivable expression of the reality back of the word, the tone and color will follow in turn, as each number has its own key-note and color.

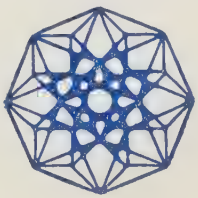
Upon this linguistic foundation the nations could meet in true oneness of conception and expression, not only in the spoken word but in its inner effect upon the spiritual planes through its vibrations.

When all nations have the same term for *Divinity* or *God* for *truth*, *love*, *wisdom*, *life*, *peace*, *justice*, *etc.*, alike in word, musical tone and color, this great unity of vibration will be a mighty factor in helping to create the "new heaven and new earth" of mutual understanding and brotherhood. To hear and see and feel and understand alike is indeed true oneness.

Another step to be considered is that of pronunciation. A word pronounced with a long vowel has an entirely different psychological effect upon the listener than one pronounced with a short vowel. Ralph Wylie has spent many years in working out a system which is most valuable along these lines and one well worthy the earnest consideration of those interested in the universal language movement.

This system deals with the effect of the audible and inaudible letters in a word and the sound waves of pronunciation. After a word is placed according to its proper numerical vibration, tone and color, it is quite as vitally important that the pronunciation be harmonious and universally used.

It was the writer's privilege some years ago to attend a concert given by the Thomas Orchestra of Chicago in that city under the direction of the late Theodore Thomas. One number of the program was Handel's *Largo*, played in unison by forty violinists, accompanied by the orchestra and the great pipe organ of the Auditorium. Here were forty men as one soul in many bodies. There was not the slightest deviation in length of stroke or in degree of tone. The pure melody flowed forth as if played upon one instrument with a forty-violin volume of time. The effect defies adequate description; it was the very incarnation of the spirit of unified sound, governed by the law of vibration, number, tone and color. One felt as if he were being lifted higher and higher into the realm of spirit—into the reality of Divine Unity. This beautiful experience was as a faint gleam, a single ray of the unspeakable joy that will fill the heart of humanity when the reality of unity is established "upon earth as it is in heaven." One of the essential means in the consummation of this longed-for end is a universal language scientifically constructed not only by lexicographers, but by students of occult science who understand the laws of vibration and the correct combination of letters in a word which will exoterically and esoterically express the reality in the mental realm back of that word. Such a language will remove the walls of separation, will stimulate commerce, education, art and sciences, break down race and religious prejudices, and above all help to promote spiritual oneness, for where unity is the throne, thereon reigneth divine love, truth and wisdom.



History of the Order Rosae Crucis*

H. Spencer Lewis

(By agreement with the Supreme Council in France and Egypt, Mr. H. Spencer Lewis has founded a new Rosaecrucian Society in America and has been appointed its Grand Master General and Imperator. He has in addition established *The American Rosae Crucis*, a magazine in which the above history is also being serially published.

Mr. Lewis writes me "Would that I could spread it everywhere like a great light to dispel the darkness—the evil darkness—that exists [about the Order] in this country."

We know that such a history has not been published before Mr. Lewis' comprehensive complication made it possible and I know that the readers of The Channel, many of whom are interested in Rosaecrucianism, will be grateful for the opportunity to possess such extensive data, collected by so serious and devoted a student as Mr. Lewis.

We extend to him and his associates our hearty good wishes for the realization of their ideals.—Ed.)

It is no violation of secrecy to give the outer, objective details of the history of the Ancient and Mystical Order of Rosae Crucis, but the genuine conservatism of the Eastern Councils until now has acted as a barrier against such publicity as we in America believe necessary for the growth of any public or semi-public institution.

After twelve years' study of the doctrines and principles of Rosae Crucis and a very careful examination of all matters pertaining to the history of the Order, one does not find a single prohibition against the general publication of the Order's history except in such minor details as are closely associated with the working or manifestation of some of the R. C. doctrines. While these exceptions are few, although of vast importance to the higher students, they have undoubtedly caused that subconscious attitude on the part of all R. C. Brothers and Sisters that it is safer, in the face of their individual sacred oaths, to refrain from all mention of either the antiquity or progression of the Order.

There is also the element of mysticism which explains the attitude of even the most advanced Brothers and Sisters. Realizing as most of them do that the real history of the Order has never been given to the public and has for centuries defied the exhaustive and indefatigable researches of

* *The Channel* has no official connection with any sect, society or creed, but periodically it will publish articles on varous religious, philosophic and scientific movements, contributed by authoritive representatives. As it is the purpose of *The Channel* to disseminate truth, it is glad to act in this informative capacity.—Ed.

scientists, historians and archivists alike, they feel a certain pride in having been able to mystify the profoundly inquisitive minds. Even the grossly erroneous and occasional biased raisonne of the history of the Order given in various encyclopaedias, reference books, and histories, only adds to this feeling of pride and victory.

But such secrecy is not only uncalled for, but is positively detrimental to the Order in America. We are a people of frankness; Americans are lovers of the truth and have a natural antipathy toward that which may be characterized as "mystically mythical," and such is the general impression of the origin and existence of the R. C. Order in the minds of many thousands to-day.

Nor is it necessary to enshroud the history of the Order in the cloak of mystery to make the Order itself appeal to the thinking mind. One will find that the true history of the Order arouses, even commands, such deep respect for its noble birth, grand growth and wonderful increase of power, that this alone is a greater attraction to the thinking American than the element of mystery.

Inexactness and indefiniteness are the principal faults to be found with all the published accounts of the origin and present status of the Order. The few instances of willful and inconsistent deception shown by some writers on the subject may be ignored in any consideration of the matter, for no mind can explain these things nor account for them aside from the writers' own personal bias which we are always led to believe has had no influence upon the honesty of the work.

Still, there are many very definite and exact facts easily within the reach of an analytical mind bent upon historical research, even when such mind is uninitiated into the secrets of the Order.

The claim has always been made that the A. M. O. R. C. is the oldest fraternal or secret order known to man. This claim makes the Order antedate Freemasonry and the latter has always claimed great antiquity. Here again the casual, aye, the deep investigator is confronted with a mass of details purporting to be the history of Freemasonry, but gradually classifying themselves into two groups which one may label "inexact" and "indefinite."

Right here is where some of the mystery becomes clarified.

Rosaecrucians claim, and can prove, that the Order of Free and Accepted Masons is an offspring of the A. M. O. R. C., and for this reason its origin is so veiled and indefinite except to those who have passed through the Scottish Rites. Because of its frankness, publicity and public propaganda, Freemasonry has grown into a powerful organization, overshadowing in the public's mind, all other secret or fraternal orders.

On the point of its connection with the A. M. O. R. C., Freemasonry is very silent. It traces its antiquity to "Solomon's Temple" and refers to characters whose history, if not actual existence, are cloaked with doubt. Its published history is very esoteric and mystical although its actual history, as known to all advanced Rosaecrucians, is a living testimonial to the truth of the noble principles of Brotherhood which underlie Freemasonry.

So closely are the two Orders allied that many of the great exponents of the one are active workers in the other. Freemasonry has acknowledged its debt to the A. M. O. R. C., by adding a Rosaecrucian Degree to the Ancient and Accepted Scottish Rite, making it the 18. It has also established "Societies Rosicruciana" in England and various parts of the United States to which none but an advanced Mason may apply for admission.

In these Rosaecrucian Societies, as in the A. and A. S. R. 18, certain elements of the Rosaecrucian initiations and doctrines are used (in the crude form resulting from tradition by word of mouth, since none but the legitimate Lodges of the A. M. O. R. C. have the correct work) and the tendency on the part of these Brother Masons in such degrees and Societies is to practise and emulate the noble rules and doctrines of the A. M. O. R. C.

Naturally all genuine Rosaecrucian Lodges practise many of the elements of the *work* of Freemasonry, because the latter adapted its *work* from that of the A. M. O. R. C. The first degree in all Rosaecrucian Lodges is very similar indeed to the third (or Master Mason's) degree of Freemasonry. Many of the latter's symbols and terms are taken from Rosaecrucianism (as explained elsewhere) and in general the two Orders are aiming to accomplish the same great and noble purpose, except that the R. C. work is *operative* while Freemasonry is *speculative*.

This map (made from drawings found on the walls in Rosaecrucian Temples and the Pyramid Cheops in Egypt) represents the countries of the world with the signs, symbols and planetary characters allotted to them by the Rosaecrucians in Egypt 1300 B. C. The Eagle, with the arrows of Sagittarius (which rules the continent) is allotted to North America with the Pyramid and other symbols, adopted so many years later at Washington by those unaware of this ancient Rosaecrucian designation.—*American Rosae Crucis.*

Notwithstanding their knowledge of many of the Masonic secrets, all real Rosaecrucians respect the Masons' oaths of secrecy as religiously as they do their own.

Therefore let no word that has been written or will be written in this connection convey the idea that Rosaecrucianism has any feeling other than kindness and real R. C. love toward its capricious and arbitrary offspring, and it has demonstrated in many ways its debt of gratitude and filial love toward the Rosaecrucian Order. Certain criticisms and comments seem inevitable, however, in order to justify fully our claim of greater antiquity and it is the hope of the writer that these will have no greater reaction among Masons than to urge a few of their unofficial and overzealous writers to limit their journeys into Masonic retrospection to the known paths of historical accuracy.

Aside from the Masonic Rosaecrucian Societies in America there are a number of other bodies which glory in the reflected light of Rosaecrucianism. These neo-Rosaecrucian societies, under various names of Centers and Brotherhoods, have naught to do with the genuine doctrines, principles, philosophies or *work* of the A. M. O. R. C. and their members or students as well as their Masters, Dictators or Teachers are uninitiated into the Truths of real Rosaecrucianism. As a sure guide to the *seeker of light* these various bodies will be dealt with at length in another part of this work.

The real name of the genuine body is The Ancient and Mystical Order of Rosae Crucis (or Rose Cross, Rosy Croix). None but a genuine, legitimate Lodge of the Order can use the terms Rosaecrucian Order, Rosaecrucian Lodge or the complete name as given above; and it is only fair to state that none of the unauthorized bodies referred to above have ever publicly used these restricted terms or the genuine symbols.

The Origin of the Order

The Order had its conception and birth in Egypt. In giving the facts of the origin the writer realizes that to an exceptional degree will exactness and authoritativeness be demanded by the reader and in consequence pardon must be granted for reiteration.

Time and space will not be used in describing conditions in Egypt as they existed at the time of the conception of so

wonderful an organization as this. The reader is requested to read either a brief or extended history of Egypt, which will prove highly illuminating on this subject.

One will find however that the Egyptians had reached a high state of civilization and advanced learning at the beginning of the 18th dynasty comparable only with the Renaissance of France. Many were the means adopted to preserve the knowledge attained that it might be correctly given to future generations. The hieroglyphic markings on the pyramids, obilisks and temple walls give us evidence of the first desires to make permanent the knowledge and learning of the Egyptians.

But the more profound secrets of nature, science and art were not to be entrusted to the masses nor were they susceptible to preservation through writing upon papyri. For this reason classes were formed by the most learned, attended by the select minds, at which the doctrines and principles of science were taught.

These classes or *schools*, as history refers to them, were held in the most isolated grottos at times, and again in the quiet of some of the Temples erected to the many Egyptian gods. In some cases classes of a very select nature were held in the private chambers of the reigning Pharaoh.

The members of such assemblies became more and more select, the teachings more profound and the discussions so dialectic that there arose a most autocratic and secret society of the truly great minds of the day.

Thus the first Pharaoh who conducted the class in his private chambers was Ahmose I, who reigned from 1580 B. C. to 1557 B. C. Because he was capable of conducting the great school as well as ruling the people upon a more civilized and advanced principle (due to his training in the school no doubt), he is referred to as the "deliverer of Egypt" by some historians.

He was succeeded as Pharaoh by Amenhotep I, who reigned ten years and became a teacher in the secret school for three years.

On January 12th (approximately) 1538 B. C. Thutmose I was crowned succeeding Amenhotep I. He owed his position to his wife, Ahmosi, who was the first woman to become a member of the class on equal terms with the men. The discussion regarding her admittance (still preserved

in the Rosaecrucian Archives) forms an interesting document and reveals the origin of some of the doctrines of the equality of the sexes.

Thutmose I was succeeded by Hatshepsut, his daughter, who ruled as a "king" independently and as co-regent with her half-brother Thutmose III, a son of Thutmose I by his marriage to Isis.

It was Thutmose III who organized the present physical form of the Rosaecrucian Order and outlined many of its rules and regulations.

He became ruler upon the deposition of his father, Thutmose I in 1500 B. C. He ruled until 1447 B. C., and his reign is unimportant to us except for his establishment of the Order.

He appears to have been quite original in his application of the doctrines of Rosaecrucianism, but held to the existing external form of religion, possibly because of political conditions. Egypt was not free from the danger of the "grasping hand" of adjoining nations and the life of this ruler was constantly tormented by outbreaks of war; and the cooperation of his military forces depended considerably upon permitting the populace to indulge in all its fanciful beliefs—the idolatrous religions especially. For this reason an immediate change in the fundamentals of their religion—such as was made by Thutmose's descendant, Amenhotep IV in 1355 with such reactionary results—did not seem advisable or even necesaary.

A gradual development in the existing beliefs could be more easily and permanently accomplised by establishing schools of philosophy, the students at which would put into practice the high standards decided upon.

As in all ages there were then those who might be called *advanced thinkers*, true philosophers, sages and scholars. Many of these were students of the Rosaecrucian doctrines as taught by Thutmose's predecessors and they evidently had great faith in the final success of the principles; for when Thutmose proposed that the "class" which had been meeting in his chambers become a closed and secret order "there was no dissenting voice and articles of limitations were established ere the assembly dispersed in the early hours of dawn."

This grand "Council Meeting," for such it is considered

in all official records, occurred during what would be the week of March 28th to April 4th of 1489 B. C. according to our present calendar. It is generally conceded to have been on Thursday, April 1st, but this may be associated with Maunday Thursday, a later establishment. However, Thursday has become the usual day for Rosaecrucian meetings, and Maunday Thursday has become the occasion for special Temple Services throughout all A. M. O. R. C. Lodges of the world.

Twelve Brothers and Sisters were present at this first "Supreme Council R. C. of the World" the Sisters being the wife of Thutmose III, known in the Order as "*Mene*," the wife of one of the Brothers, and another who was a descendant of one of the rulers of a preceding dynasty. Therefore, there were 9 Brothers and 3 Sisters at this Council, a combination of numbers very significant.

No name was decided upon for the Order, the records showing that the predominating thought was the maintenance of secrecy. The Order was to have no publicity, required no propaganda other than personal advice to those whose presence in the Order was desired, and as the one word, translated into *order* (a secret, fraternal body), was sufficient name for all purposes, we do not find any other term. This accounts for the widespread diversion of the name as adopted later. In so many of the documents issued by the Supreme Magis to the Grand Lodges throughout the world, the name of the Order is seldom mentioned. The writer has noticed this especially in such documents as are given to a newly established Grand Lodge and which are translations of the documents prepared prior to 1326 B. C. In these the element, the idea, of secrecy is so strong and predominant that the Order is referred to indirectly and sometimes erroneously (or perhaps diplomatically) as *It*, the *School*, the *Brotherhood*, and the *Council*, Furthermore many of these documents begin with the Announcement: "*I, Brother of the Illuminati*, with power decreed, do declare this Manifesto," or with the salutation: "I. F. Illuminati of the 12." (I, Frater Illuminati of the 12th degree). Very often these official manifestos are signed: "With Peace Profound" and sometimes "F, Profundis" or "F, 12."

These words not only show that the twelfth or last degree

was the last Order within the Order, known as the *Illuminati*, even to this day, but they also explain why some references are made to these documents as "Instructions of the Illuminati" which may easily be misinterpreted or carelessly interpreted as "Instructions to the Illuminati" as one sees them referred to in works published abroad in the 15th, 16th, and 17th centuries A. D., where the Order of Rosae Crucis is designated solely by the term "Illuminati."

[To be concluded]

The Silence

Charlotte de Borde Burgess

ALL day with anxious heart and wondering ear
I listened to the city, heard the ground
Echo with human thunder, and the sound
Go reeling down the street and disappear;
The headlong hours in wild career shouted
And sang until the world was drowned
With babel-voices, each one more profound,
All day it surges but nothing could I hear.

That night the country never seemed so still,
The trees and grasses spoke without a word
To stars that brushed them with their silver wings;
The earth was sleeping in the arms of night,
A film of dreams was cast upon my soul,
Together with the moon I climbed the hill
And in the very heart of silence heard
The speech and music of immortal things.

And spirits floated down the flowing air
In garments woven from the moon's pale mist
And soothed me past the stillness of the night,
And past the gruesome stillness of the grave,
And out into the stiller realms of space,
And spoke of all the sad, mad dance of life,
And showed me all the unreal of the real,
The real of unreal speechlessness that speaks.

Occultism in Nature and History

Cornett T. Stark

Its *Science*—the observed method and history of life.
Its *Philosophy*—the supposed purpose of life.
Its *Ethic*—our derived sense of responsibility.
Its *Art*—how we perform what we know.

"And this world to an end shall come in eighteen hundred and eighty one." "Mother Shipton's prophecy was printed in 1485 A. D. The end of the world came in 9564 B. C., and also in 1881 A. D.

What is a world and the end thereof? States of consciousness, whether personal or general, are "worlds" and like everything else are cyclic. With the death of each person his own particular world comes to an end, or rather it is for him the end of time because he dies from the world of time and space into the world of four dimensional consciousness, where time and space, such as they are generally understood, are not. In like manner national, racial, and inclusive human phases of consciousness, become and after a time cease to be in our material world. They follow well defined cycles, and the very planet itself conforms to the law of periodicity, but its time for gradual disintegration is not due for an almost incredible number of centuries.

We are so small that we do not get much of a perspective. We know of course that periodicity is the mode of manifestation with some classes of entities, because their circle is such that we can observe that. The analogy of natural correspondences which shows that all things move in cycles great or small according to their importance in the whole scheme, is not so well known. We are living in the "Dark Age," the duration of which will be 4,300,560 years. It is made up of a system of periods, and is in turn one period or integral part of a much longer procession, manifested on a more important scale. A half of ours, the "Kali Yuga" is 2,150,280 years, just the time required for the planets of our solar system to return to their starting point, bearing the relation to each other that they did at the beginning of the age. Every 23,892 years from the beginning of the age, Venus, Earth, and Mars simultaneously pass the first point of the fixed zodiac, and this happens to be the same

time needed for the cycle of the precession of the equinoxes.

Plato said that "God geometrizes continually." It has been discovered that the geometrical problem of finding the side of a square which has the same area as a given circle, yields a ratio which is more than 3 1-7 but less than 3 10-71. It is indicated by the Greek capital letter pi. If the circumference of the earth were a perfect circle, ten decimals would make that circumference known to a fraction of an inch. The computation of pi has been carried about 700 places further than the ten which would give such accuracy, and still the solution seems as far away as ever; therefore we may infer that the ratio cannot be expressed by a terminating decimal; it is an irrational. And insofar as life is a mystery, the secret of growth or evolution has a close connection with this ratio which has been termed the fundamental unit of nature. That is the method of existence—there is no conclusion, no termination, only growth. There is a crystallizing and a consequent resolving; periodicity and attendant evolution obtain everywhere, but such methodical changes are not "the end" in the sense usually attributed to Mother Shipton's prophecy.

The year 1881 marked the ending and beginning respectively of two minor cycles, and in that sense the prediction was true, though its fulfilment could not be very spectacular. To the average occidental it was a "superstition." To certain students it meant the beginning of the end of "authority" as to what an individual may believe regarding life as he sees it. Orthodoxy was, for example, teaching that atoms are eternally unchangeable, and three dimensional science claimed final authority in chemistry. Occultism was suggesting that atoms grow; that the different elements are transmutable, and that all chemical atoms are composed of different multiples of the same element. Recent discoveries in radio-activity confirm the assertions of *The Secret Doctrine* made about 1888.

Occultism proper should be encouraged, but degraded and perverted forms of divination and magic should be recognized only that they may be shown as undesirable. Occultism is not alone physical "phenomena," so much sought; it is also an austere mode of living. The red Indian supposed that all people knew magic or "medicine." He was a descendant of the Toltec Atlantean race, anciently well

versed and trained in the manipulation of vibrations of force, and who still practised stoicism and communion with nature, adapting his powers to his simple needs. But as the "white man" had lived in cities until he had forgotten all this—until his arts and vices had made him a stranger to nature—he dubbed the Indian's procedure "superstition."

With the average citizen the "occult" is rather vaguely understood to have some connection with things oriental. There is often a supercilious attitude toward the whole thing, amounting to a distrust, and quite naturally so because it readily lends itself to the purposes of the many swindlers who imitate wonderful things for the entertainment of the onlooker, for a consideration. In fact, the Mohammedan fakir or wonder-worker of India, has provided us with the word "fake," so expressive of deception. But "the only salvation of the genuine proficients in occult sciences lies in the skepticism of the public; the charlatans and the jugglers are the natural shields of the adepts." The Magi of antiquity did not mystify the uninitiated just for amusement. Nor do their legitimate successors entertain the idle bystanders, or yet instruct the curious. Occultism as an art is secret because control of the powers of nature is a dangerous thing in the hands of selfish people. The more powerful the force, the more is the public at the mercy of any designing person who knows how to use it. Therefore the really great occultist is not to be seen performing in public. He is bending every energy to work on with nature in the cause of humanity, but does nothing to attract attention.

Evolution is carrying us into a period of development where both scientific and theological materialism are unable to explain life, and so the Guardians of the ancient wisdom are causing portions of it to be rediscovered. Much of it was known to the great civilization that gave the name to the Atlantic Ocean, but Atlantis went down through the abuse of the knowledge its inhabitants had acquired. They were practitioners of the black or selfish arts, sorcery, voodooism, and the means of divination that required fresh blood to enlist the help of confederates who roamed the lower regions of the subtler world; but self-seeking causes even the most sacred functions to deteriorate, and when an intolerable condition becomes artificially es-

tablished, nature restores the primitive wholesome state. Those same black magicians have reincarnated perhaps several times and have naturally been busy at their old occupations, and although the destruction of their institutions made them comparatively harmless, they have been perfecting a new system for the same end of personal power.

It is well to mention science when defining occultism, but it need not be an invidious comparison, and it will not be in this case for anyone who has an open mind. This is a world of progress and no final dictum can be made regarding life as we find it, without risk of having to retract it. It is likely to be modified by additional knowledge. Science consists in a classification of observed processes, though many unhesitatingly combine with it the inferences drawn from a study of those "laws," or that which is the province of philosophy only. The term is very loosely used but usually refers to the science of nature, from a physical basis. Material scientists postulate causes which have led to the results they see, and also predict effects which have not yet materialized, but inasmuch as there are modes of manifestation to which the approved media do not respond, the material scientist is at a great disadvantage. The observed laws known to the materialist are many less than those known to the student of both form and life—the occultist.

Many believe the cataclysm that sank Atlantis and its truly learned but unscrupulous black magicians was the basic fact of the story of the "flood" that has been perpetuated in all Scriptures. The white magicians who had cultivated the means of foretelling the catastrophe, and whose karma permitted them to do so, found safety in a timely exodus, and hence Noah and the ark. But still more interesting because far more remote is the history of the great Third Root Race, that occupied a land which as a continent had disappeared under the Pacific and Indian oceans before the Atlantean era. The cyclopean architecture and statuary of the remnants of Lemuria are extremely interesting relics of a time so long forgotten that the mind cannot grasp it. Many millions of years ago those primitive giants wrought the monuments which now strike the beholder with awe, and arouse the speculations of several branches of science. In Java the tropical vegetation

makes them practically inaccessible but the more barren forty-five square miles of Easter Island contain over five hundred statues, the head and bust alone being shown, that range from three to seventy-five feet in height, and are of corresponding bulk. They are in all stages of completion, done in the hardest gray trachytic lava drawn from crater quarries. They were when finished placed on massive walls composed of stones weighing from four to five tons. The work of excavating and placing those ponderous stones and images would deter a modern engineer if he had only Lemurian machinery to work with. But to the master-workman of that age, gravitation was not so formidable; he understood levitation and how to modify the so-called attraction of the earth.

Much of the same land, now the ocean bed, is to be used for the Sixth Race, and although that consummation is far in the future, the beginnings are being made as attested by the disturbances noted since 1883. Well within the confines of that home-to-be, is the Hawaiian group, remaining to us from the Atlantean colonization that also is represented in North America by the Toltec or Red Indian tribes. Up to about twenty-five years ago there remained in those islands a lodge essentially Masonic, representing the wisdom of the Initiate kings of the golden period of Atlantis. Kanakas trained in the *Tabu* had kept the faith long after the last temple has been dismantled; their religion was based on the actualities of nature; their mysteries on the facts of hypnotism; their treatment of disease on therapeutics only recently being discovered by us; while allegiance to the high priest rested in his prowess in supernormal phenomena, the rationale of which was well understood. Formerly their asceticism had been such that with a crew made up of those trained in the lore, a chief would sail in a small boat straight to the Marquesas or to Tahiti, or to other distant islands known to his people from time immemorial. They knew the *kumu ola*, the power that makes all things new, the reserve strength that can be invoked during a crisis. They knew how to turn vitality into that part of the body that required it; how to relax all but the muscles in active use; how to keep the mind fixed for hours or days on one subject, and that of their own choosing. They had by studiousness become of the kingly

or official class, pledged by the most profound oaths to preserve the sanctity of manhood, of womanhood, of the home, and of general enlightenment in so many things that are worth while.

But by 1818 the novelty of the white man's civilization had been introduced by such representatives as strayed that way. Fewer and still far fewer were the boys who voluntarily applied for training, while the *kahuna anaana*—observers of only the lesser mysteries and who turned hypnotism to selfish ends—was a rapidly increasing class. Then lest the powerful secrets they guarded should pass into the hands of unscrupulous men who would terrify and enslave the populace, the wise men, acting on the advice of the kings of the confederacy, set out at night with war canoes laden with the temple paraphernalia, and returned without them.

The old Hawaiian Masonry had been disestablished, and although the pledged members still preserved the observances, it was without the accessories needful for such rites. In 1831 came the terrible epidemic of smallpox when something like half the populace died, and for many years the surviving members of the once noble race have been the easy prey of all forms of disease and dissipation, so that the ensouling life seems to have all but quite departed. It is the same story that has been exemplified habitually from the beginnings of humanity as such. Work on with nature and you will be honored by her. But those who persist in making the same mistake—who cannot learn by example—are denied the privilege of an opportunity to try under favorable circumstances. Having outgrown a thing, it is time to give it up. It has served its usefulness, and if retained will henceforth be only a chain to bind. The whirl of externals is for those who for selfish reasons still seek diversity in Unity; those who would avoid unnecessary suffering must be steadfast in unselfishly seeking Unity at the heart of all. History repeats itself in every sense of the word. Will those of the present day who are unwisely dabbling in the occult for personal aggrandizement, learn a needed lesson from history?

'Tis Wake (Death) That Setteth Free*

Patience Worth

Swift as light-flash o' storm, swift, swift,
Would I send the wish o' thine asearch.
Swift, swift as bruise o' swallow's wing 'pon air,
I'd send asearch thy wish, areach to lands unseen;
I'd send aback o' answer laden.
Swift, swift, would I to flee unto the Naught
Thou knowest as the Here.
Swift, swift, I'd bear aback to thee
What thou wouldst seek. Swift, swift,
Would I to bear aback to thee.

Dost deem the path ahid doth lead to naught?
Dost deem thy footfall leadest thee to nothingness?
Dost pin not 'pon His word o' promising,
And art at sorry and afear to follow Him?
I'd put athin thy cup a sweet, a pledge o' love's-buy.
I'd send aback a glad-song o' this land.
Sing thou, sing on, though thou art ne'er aheard—
Like love awaked, the joy o' breath
Anew born o' His loving.

Set thee at rest, and trod the path unfearing.
For He who putteth joy to earth, aplanted joy
Athin the reach o' thee, e'en through
The dark o' path at end o' journey.
His smile! His word! His loving!
Put forth thy hand at glad, and I do promise thee
That Joy o' earth asupped shall fall as naught,
And thou shalt sup thee deep o' joys,
O' Bearer, aye, and Source; and like glad light o' day
And sweet o' love, thy coming here shall be!

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* See *Reviews* Page 84

Out of the Everywhere—

The Editor

My article on Occult Healing has been carried over to the next number owing to the late arrival of Mr. C. W. Leadbeater's Australian lectures on the new sub-race. There was not room for both. I know how impatiently my readers are waiting for his valuable teachings and I am grateful to him for sending them.

We shall have much on the subject of healing in the next number for there will also be an article from Dr. Carl Ramus on *The Wider Psychology of Insanity*. He has long been a government physician in the public health service and is now stationed at Ellis Island. He is well qualified to express valuable opinions on the subject, having given it much careful study in his extensive practice. His views on psycho-analysis will be much appreciated, as he is directly in touch with the various doctors and institutions that are experimenting with it.

My own future articles on Healing, after a careful analysis of hypnotism and the dangers and abuses of will power, will include a particular system of mental therapeutics—a synthesis of the "true and tried" of many systems—evolved and confirmed by first hand occult investigation and practice. In the October *Channel* there will be definite instruction and the beginning of a course of training.

* * * * * * *

A subscriber asks the question whether I think it wise to "sit" for automatic writing, to attend seances or to use the ouija board. Also what can be done to close the door of the astral against the entities that have attached themselves to a sensitive.

It depends so much upon the person who is investigating and who is the channel for the communications. The concensus of occult opinion is that such methods are

very dangerous unless a person is sufficiently positive and his vehicles rarified. Mrs. Barker in the last number of *The Channel* related how she suffered before she knew how to close and bar the door of the astral. And she also says: "I shall never urge anyone to 'cultivate the powers latent in man' unless I am convinced that he or she has nerves at least as steady as my own . . . The yielding of the physical mechanism to a disembodied entity, however deeply respected that entity may be, involves suffering." Another person who has suffered writes:

"My wife was at that time highly clairaudient and at certain times each day for the eleven days was in a deep natural slumber, during which time she wrote automatically. . . Up to within a year or so ago I frequently held conversations with a disembodied spirit while my wife was asleep. It was a big mistake and we both suffered all sorts of trouble . . . . . mental and physical. I will not go so far as to lay all the blame on my allowing her to be the unconscious medium . . . but you can use this part of my letter if it will help young investigators who may not realize the dangers of untrained dabbling with the occult. There *is* grave danger in allowing anyone to be obsessed to any degree by anyone . . . . ."

True, many unselfish sacrificing souls are willing to give themselves in this way to help the world but is it my belief that they are often chosen to do certain work and so are protected. But this is rare. Mrs. Barker is one and Mrs. Curran another (see page 84). But since I have been asked the above questions, I reply that there is very great risk to any *ordinary* sensitive who has not been instructed in the dangers that can accrue and who has not passed through the necessary preparation. I myself was never at any time even permitted to make my mind subjective to another's but was taught how the consciousness could be made inclusive of things outside itself.

I am constantly being appealed to for help by "sensitives" who are helpless victims of the lower entities of the astral, to whom in ignorance they have opened the door of their being. One of these sufferers lives only a short distance from here, and has wandered from place to place for over twenty years, trying to get help to save his reason. An hour's sleep now and then was all that he could get; his

torments were agonizing. I have put protective shells around him as best I can, but this help can be only temporary. Nothing can fully heal those torn veils between his vehicles but the rarification of them *by the man himself* and the deliberate use of the will which builds in positivity and resistance.

I repeat: The temple of the body is one's own. But if one has allowed it to become subservient to another's use and will, nothing can permanently separate that connection but the reconstruction of independence through persistent, determined, positive resistance. He must attune the vehicles out of reach of the possibility of any vibratory connection with such degrading dominating entities.

Let the student beware of any entity that will ever make him suffer, or that will try to communicate with him against his will. It is for no good purpose. Some day I shall give you the detailed history of many cases that have wrung my heart in sympathy and upon which I have labored sometimes for years; I am still fighting for the lives of several of them. Many cases are almost chronic and some are those who are actually insane—obsessed.

O the pity of it!

You may ask, would I then deprive the world of the comfort and the help sometimes given by the communications from the "other side"? No. But let sensitives first be taught the proper methods and not experiment out of curiosity. If they will learn how to control and raise the consciousness to a certain level, if they desire to communicate with the invisible realms, the mind may become the medium of reception (not the body) and thus be *inclusive* of other thoughts and things outside itself, not *subservient* to others in any sense. *This is trained clairvoyance.*

Let me say that these remarks are not to be interpreted as personal to any one; they are only my opinion about methods of psychic development. When the psychic possesses this power it should be governed by the strictest rules of etiquette and honor. He will not deliberately unite himself with the consciousness of another unless invited. There is a penalty of suffering which he too must pay, however, He cannot always shut himself away from the thoughts and emotions which are *sent* to him *from*

others living or dead. Since they are sent to him, he has the legitimate right to observe them—they are his. It will depend upon his own moral strength of character whether he realizes that it is his own attitude to others that matters because that is in his keeping, not the attitude of others to him. Then his protection and balance lie in his love for both friends and enemies.

The use and misuse of psychism is so little understood!

* * * * * * *

It is much to be deplored that there are so many good people being drawn into the snares of the false prophets, fortune-tellers and degraded mediums of the present time. There is indeed an epidemic of these moral lepers.

Before me lie reports from London, New York, Chicago, Portland, Seattle, San Francisco and Los Angeles, which tell of the vigilant measures that are being adopted to arrest this psychic pestilence. Prohibitive prices are being placed on licenses "to practice" in some cities, which is well.

The possession of natural clairvoyance, or clear vision, no more implies the possession of honesty, than nearsightedness does dishonesty.

St. Paul was clairvoyant; so were many of the beasts of prey that paced the dungeons of Rome in his time. There is a long range of moral evolution between one and the other.

The number of morbid people who consult fortune-telling clairvoyants is appalling.

Strange ways must often be taken by strange people that experience may teach them discrimination.

* * * * * * *

Mr. W. Tudor Pole has sent me two good books of his: *Christ In You* (published by John Watkins, London) and *The Great War* (published by G. Bell & Son, London). Mr. Pole needs no introduction to my readers and I regret that since the major part of *The Channel* is in the press, I cannot review these books in detail. They are very interesting, leading the mind over the wider ways of philosophy and profounder thought. He well names them the deeper issue series. They merit a genuine success.

* * * * * * *

There is a general interest in prophecies at present and my attention has been called to the following ones made by

Lord Bacon in *The New Atlantis* (1610).

"The end of our foundation"—i. e. his ideal university—"is the knowledge of causes and secret motives of things; and the enlarging of the bounds of human nature, to the effecting of all things possible."

Among the most interesting of the discoveries prophesied here are the "culture of new plants," differing from the ordinary; surgical discoveries such as "the possibility of removing certain organs, formerly considered vital, without causing death; glasses and means to see small and minute bodies perfectly and distinctly; instruments to represent and imitate all articulate sounds and letters, voices of men, birds, beasts," etc.—i. e. phonograph, etc.; "means to convey sound in trunks and pipes, in *strange lines*, and distances"—i. e. telegraph, telephone, etc., "artificial scents and flavors"—i. e. coal-tar, and similar products; "flying in the air;" "ships and boats for going under water."

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It is easy to lend our sympathy and thought to movements that openly profess our ideals and promulgate the teachings which have become facts to us in our own special societies, and this is quite right. But are we not failing in our duty if we do nothing to encourage the work of such earnest scientists as Dr. James Hyslop and his able collaborators in the American Society for Physical Research who are seriously trying to "disoccult the occult"? They publish a very interesting report of their labor each year. Our gratitude should gain them our practical support.

Again, they are trying to raise $150,000 as a nucleus to establish a laboratory for psychical research. Naturally as time goes on, much larger sums will be needed to carry on the work properly, but the above mentioned sum would assist them to a good start. If such a clinic could be established I have little doubt but that in a very short time science in this country at least would place its seal on survival of the individual after death and other such phenomena. Many individual scientists have already done so, but not science itself.

The difficulty in the research work has been that reliable subjects were few and far between and there has been little possibility for the treatment and study of the different psychic phenomena under test conditions, instead of waiting

for chance to bring before them the cases and opportunities for proper observation.

In England there is a large body of "leisure class" scientists whose time is free for such investigation; but unfortunately they are in the minority in this country. Most of our learned men must make a living. If there were an institution such as Dr. Hyslop hopes to establish, scientists could be engaged and give their undivided attention to psychical research work. Where are the special philanthropists who will answer to this need?

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My grateful thanks are due to my friend Mr. F. C. Whittier for the several artistic ornamental initial letters and the charming drawing on page 34.

A Prayer*

George Wharton James

Oh, Almighty God, Thou radiant source of all power, life and love, Thou free giver of sun and earth, clouds and wind, flowers and trees, fruits and birds, bees and butterflies, work and play, tenderness and unselfishness, sympathy and love, so fill us with Thyself that we shall become radiant beings like Thyself. Make us innocent as little children, simple as the young animals of the hills and fields, beautiful in soul as are the flowers, heaven-aspiring as are the trees, soothing as are the gentle breezes of night, warming as is the sun, fluid to meet all needs as water, restful as night, eager for work as the dawn, joyous in all life as the birds, and thankful for labor as the busy bees. Give us the needy to bless, the loveless to love, the sinful to stimulate and encourage to goodness, purity, and truth, the orphan to father, the degraded to uplift, and at the same time the wise to be our teachers and the serene to lead us into peace. Be Thou our Constant Vision, longing and aspiration—nay, be Thou our never-failing companion, counselor and friend. So shall we become radiant, true children of Thine, possessed of Thy likeness and radiating the glory and beauty of Thyself.

—Amen.

* From *The Radiant Life*; graciously sent by its distinguished author.

The Prisoner

Helen M. Long

Through ages I have called and called for help,
Faintly at first, then slowly stronger grew,
And now I shake my prison walls with might—
My voice rings true.

Long did I sleep unconscious in the clay—
Though even then vague dreams my slumber broke—
Then came a touch of pain one distant day,
And I awoke.

Imprisoned, groping, in a dungeon cast,
Oppressed by darkness, knowing only night,
Long, long the chains of matter held me fast
Far from the light.

I seek a distant goal, I must not stay;
I strive to pass, to force the offending bars,
And through resisting rocks I break away—
I see the stars.

Oh, you who doubt my mission and my worth,
And crush me with the weight of sacrilege;
You shall not keep from me my right by birth—
My unknown heritage.

I shall push on, my strength shall still increase,
Till all shall ope before me, and I see
The Kingdom in a clear white light of peace—
Free, in His unity.

Reviews

America, Australia and New Zealand as the Home of a New Sub-Race

C. W. Leadbeater

Perhaps the readers of *The Channel* may think that we are over-emphasizing the importance of the above subject since we are printing so many opinions on it from various writers. However, we feel that there are no more momentous truths to inculcate, for now is the time of the inception of the new sub-race, and a knowledge of their primigenial privileges will be most welcome to those wishing to prepare themselves for its pioneer work.

Mr. Leadbeater has sent me his Australian lectures as he promised in the letter published in the October 1915 *Channel*, in which he hoped that we might print an abstract of them. This we now do with great pleasure. This latest work by our veteran occultist comes in the form of a modest paper-bound brochure, but in the scope of its revelations and the applicability of its doctrines it is hardly less valuable than some of his most important books. Students will feel profoundly grateful to this high-minded and learned writer whose life is a model of unselfish devotion to humanity.

The pamphlet begins with a general explanation of evolution—scientific and spiritual (for further details as to man's evolution the reader is referred to *Man: Whence, Why, Whither*, by the same author). We quote at length:

> One of the facts discovered by occult investigation is that human evolution proceeds by means of what we call races and sub-races. When we speak of Root Races we mean such gigantic divisions of humanity as the Lemurian, the Atlantean and the Aryan Races; when we speak of sub-races we mean subdivisions of these, but still very large bodies of men, which in turn are divided into nations, and what we call branch races. The particular reason for our taking up this subject at this time is that what we call a new sub-race is now due in the world; it has already commenced in the United States of America. When I was there a dozen years ago I clearly saw that this was already beginning . . . The American Bureau of Enthnology has

recognized the fact that this new race is rising in their midst, that there is coming into existence in that mighty country a type of men which in various points differs from any race at present existing. The exact points of difference are largely in head measurements, in the proportion of the different parts of the body, and so on—in all the characteristics by which ethnologists discriminate between the different races. They are tabulating the particulars of this new and distinctly American race. Already, twelve years ago, I saw a large number of specimens of that new race in different parts of the United States.

When I landed here in Australia for the second time, a year ago, I was much struck with the fact that the new race was obviously showing itself here also . . .

Those who bear the stamp of this new race may be born anywhere, in any family; so that perhaps in two or three generations the whole country will consist of this new type. Perhaps not quite the whole country, but what in Europe we should call the aristocracy of the country; that is to say, the best types—those that are most characteristic of the new race—will bear these new bodies. The principal characteristics will certainly include strong will, great intellectual development, and ready impressibility . . . Remember we hold this doctrine of reincarnation: we hold that the soul takes many bodies, first one and then another; that he takes these different bodies in order to learn certain lessons through each of them. The soul passes from one race to another in order that it may be finer, more perfectly rounded, and may have a reasonable development of all necessary characteristics; but it acquires these one by one. So it might well be that a soul be born in one race in order to develop courage and then in another in order to cultivate his intellect. These qualities and many more must be present in the perfect man, and we find that in many cases not only one life, but several lives, may be necessary in order to drill the qualities into a man's nature. . . . We say that there is an evolution of the bodies as well as of the souls —that the bodies must grow better because the souls are advancing, and they need a better class of vehicle. . . .

This next sub-race which is coming is still a sub-race of the Aryan, and therefore it will still be developing mentality; but it will be developing it from the point of view (and by the aid) of the next faculty—that is, intuition. So from this new sub-race we may expect wonderful mental development, but along rather different lines. We have been devoting ourselves very successfully to analysis; most of our epoch-making discoveries have been made by analysis of the inconceivably minute. The discoveries of the future will perhaps be more along the line of synthesis; we shall begin to get wide, sweeping views that relate a number of lines of research that hitherto have been supposed to be quite separate; we shall begin to see the reason for things as a great whole. So that one may suppose that there will be wonderful discoveries linking up these different lines of research; that may be the special work of the sixth sub-race, at the dawning of which we now assist. . . .

A race exists not for its own sake, but for the sake of the souls who are passing through it; and if you get that idea into your mind, and if you also understand that souls pass in succession through all these different types of races, you will see no reason to regret the disappearance of the wonderful Greek art or the Roman regularity and order; because we are the very same people, after all, who made these mighty civilizations; we who are now born in these races to develop other qualities, have already passed through those and learnt our lessons, and therefore we do not need them any more, and so the races fade out. . . .

There is then a birth, a youth, maturity, and decay for every nation; and the same for the great Root-Races. We, of the Aryan race, have not yet reached our prime; we are still in many ways a young people. I mean, the Aryan race as a whole, although it has existed in the world for sixty thousand years, is still yet in its prime; but the race that preceded it, the great Atlantean, has very distinctly passed its prime, and all that is now left of its civilization has shown signs of decadence. That means that the higher souls are no longer incarnating in these races, but have come into the new race, the Aryan; they are among *us*.

What is the possibility of the future? I mentioned to you last week when speaking of the characteristics of the new sub-race, that these people will be exceedingly sensitive, that they will have certain psychic possibilities. You may or may not have studied the question of psychic possibilities; but if, for the moment, you admit that there are such things, there is another line of religious thought opening up before us. We know the psychic faculty is on the increase, and that it is near the surface in most people. The cases of those who possess some sort of psychic faculty are certainly increasing in numbers . . . Indeed, science is beginning to admit that there is such a thing. Of course, it relabels it; it always does; but names do not matter much. . . .

One cannot find ready-made parents of this sixth sub-race; it is clear that parents of the old fifth sub-race must be those with whom a birth is found for the child who has to represent the new sub-race . . .

From the occult point of view, a particular type of body is simply a vehicle fitted to express certain characteristics; if you have such a body as belongs to one of the more emotional races, you have a body which is probably capable of artistic development, capable certainly of emotion, which may sometimes be tempestuous, and will need careful control and training, but will be capable of reaching greater heights in some directions than the cold northern temperament. . .

It needs all kind of people to make up a new race, because that new race must have in its vehicles the possibility for unfoldment along various lines. . . .

This sixth sub-race is to combine both intellect and emotion, and it is also to bring out the quality of intuition; instead of analysis, which has been the principal feature of the fifth sub-race, we shall now have synthesis. We have for long been exhibiting the discriminating part of the intellect; we have known things by their differences one from the other; and the natural result of that has been that we have become a critical people—that, in considering a subject, we always pounce

first upon the points in which it is different from those to which we are accustomed. So that our first attitude towards anything new has always that flavour of suspicion. . . .

In this next sub-race you will have the people looking for points of agreement, and we may easily imagine what an enormous difference that will make. So you will have to combine to some extent the best qualities of the two previous sub-races in order to provide the necessary vehicle for this new sub-race; but it will have to arise out of the vehicles which already exist. . . . . From parents who belong to the fifth sub-race will come a child capable of expressing some part at least of the qualities of the sixth sub-race, and into that will come a soul, which is to be a sixth-sub-race soul, and will to some extent have those qualities; expressing them through that vehicle as he grows, he will gradually strengthen them in himself, and also increase the capability of his vehicle to express them. . . Who will the likely parents be? Physical health they must have, because the new sub-race is to be vigorous in every way, but mainly they will be chosen because they can provide a certain type of vehicle which will be a good and easy expression for the new qualities. Not only the parents themselves have to be considered, but their ancestry. Parents might be selected, for example, not so particularly for what they themselves happen to be as for the heredity which they can give. Ancestors of theirs may have been people of great power and distinction; the qualities of those ancestors could be reproduced in their descendants, and therefore although the actual parents may be mediocre people, they may be chosen for this work because of the fact that there had been this great power, or intellect, or devotion, in some of their ancestors.

This at least stands out clearly, that the power to pass on a vehicle suitable for certain qualities will be of little use, *unless there is a certain type of character in the parents themselves.* What sort of character? Remember what this future race is to be. It is to unfold intuition, it is to adopt the brotherly attitude of co-operation; therefore these parents must clearly and above all things be unselfish; they must be full of love and intuition. That is the sort of person that is wanted. They must be parents who understand—parents who are willing to live largely for their children, and will not expect their children to live for them. They must be people who will not cling to the old selfish delusion that the child exists for the sake of his parents; they must understand that a soul entrusts his vehicle to their care—entrusts to them the task of preparing for him the physical garment in which he shall spend his life. . . .

He comes to you and wants to acquire the qualities of love and intuition. What then must you do? Be thoroughly careful to surround him with only those thoughts and circumstances which will help him along that line, which will make that growth easy for him. He has here a new set of vehicles; for a soul takes not only a new physical body, but a new astral body, as the expression of his emotions, and a new mental body as the expression of his mind. He comes from God Himself, and trusts himself in your hands. You cannot be faithless

to such a trust as that; you cannot do other than rise to it with all the power and strength of your nature, if you only see it and understand it. And so I say, the parents chosen must be those who will understand.

The environment which they give him will greatly affect his character. Remember, he has his own nature brought forward from a previous life. It is not that you actually give him good qualities or bad qualities; he has those within himself, but it is within your power to give him an opportunity of developing the good first or the bad first. . .

Here comes a child born into a family; he has, of course, come over from some other life, and in all probability he has not been a great saint in that life; he was most likely a man like you or me, with a certain amount of good in him, and a certain amount that is not good. Let us consider the average man's astral body. The matter which he draws round him as he descends into incarnation is exactly of the same character as that which he had at the end of his last astral life. He could therefore reconstruct for himself an astral body exactly similar to that which he used in that last life, but there is no reason why he should do that; the material is there, but he need not use it all. The particles which expressed the good qualities, and the other types which expressed the less good qualities, are all there before him like bricks with which he may build; but it is not necessary that every brick should be used in the erection of the building.

It makes an enormous difference which of these qualities is developed first—the good or the evil. The astral body is an almost colourless mass in the case of the little child—more white or transparent than anything else; before he reaches manhood it will be built into a mass of flashing colours. Colours are, after all, nothing but rates of vibration, and according to the rates of vibration which are set swinging in the astral body will the man's characteristics and qualities be on the whole good or bad. The possibilities of both are there. It makes the greatest possible difference which you begin to awaken first, and this depends not on the child himself, but on the surroundings which are provided for him, because this astral matter which the child draws round him is open to the influence of emotion; good emotion or evil emotion sends out a vibration which wakens the matter corresponding to it into activity and sets it pulsing.

If the emotions playing round a child are principally evil, the undesirable possibilities in that child will be first awakened and will grow into habits. Suppose that little baby soon after his birth is in the hands of a mother who constantly loses her temper, constantly gives way to irritability; of course, the first quality awakened in that baby is irritability, and the child becomes fretful and peevish in hundreds of ways; that peevishness attracts more of the undesirable matter, and in that way you get a sort of vicious circle; in that way the evil is aroused in an astral body where at present there is nothing to counteract it. The soul has his own qualities which he is bringing over, but at first he has not fully taken hold of his vehicles; he looks to you to help him to express himself through them, and if you arouse the evil part only, that evil part of him is the only thing through

which he can express himself. The soul himself cannot have an evil part, but he may have a lack of good qualities, which allows evil to grow in the lower vehicles.

If you allow him in that way to become irritable, all the particles in him which can respond to irascibility will be awakened, and you will stir up in him a contrariness which (since there is nothing in the body to curb it at first) will become established as the first strong habit in his astral or mental body. Afterwards, no doubt, as life goes on, you will try to awaken in him the good qualities, but he will find it hard, because you have got him into the habit of using the evil first, and this evil by working has become strengthened. So his efforts to develop the good will be slow and futile; it will seem to him that all his young feelings and instincts rise against what you tell him is the good thing to do. If, long before you could tell him, you had been careful to set him that example, you would have had no trouble; it is the stamp you put upon him before he could speak that now works through him.

If, on the other hand, you are wise enough to develop in your child the good qualities first, you have precisely the opposite condition. You set these going before there is any evil to oppose them, and they will become a habit in the astral or mental body. Then, when the evil qualities are stirred up, as surely they some day will be, they will meet with an instinctive rebuff. A momentum has been set up in the opposite direction, and it is exceedingly difficult for them to establish themselves; his whole nature revolts against them. You have all his natural forces on the side of good instead of on the side of evil; you have no idea what a difference that makes.

There are thousands upon thousands of parents who love their children dearly, whose desires for them are of the highest and the best, but they do not realize that every time they let an angry thought run through their minds they are stamping their child with qualities which he may perhaps not be able to eradicate through the whole of that incarnation; or if he does, it will be only with great effort. They do not know what they are doing; they do not realize the necessity for perfect self-control, and they do not understand the importance of the work to be done with the child. It would be a bad man indeed who would use bad language in front of a little child; it would be a bad man who would be angry and forget himself in the presence of a child; but men do not comprehend that, just as they ought to check their language or action, they ought to check their thought also, because the child's thought is influenced by our thought. Long before he is able to take notice he is open to impression by what we do and think, as well as what we say. . . . .

That opens before us quite a new idea of the attitude which parents ought to take. They should be watching over themselves with the greatest care to see that no single thought or feeling shall appear in them which they would not wish the child to reproduce. That means a great deal; it means a larger amount of self-discipline than most people have yet attained; but it is entirely good for the parent that he should put himself under such discipline.

He should be careful that no thoughts but those of love and utter kindness should surround the child. Not only should no harsh word be addressed to him, but he should never know there is such a thing as a harsh word to be addressed to others. If he be an ego of exceptional power and strength, he will sweep through all difficulties and assert himself; but even then harshness makes his way harder for him. Most egos are not yet so strong as that; and in the case of the ordinary child you determine the side of him which will show itself first by the opportunities which you give him. There may be some who have brought over from a past life a great deal of definite goodness, and others who have brought over certain definitely evil qualities, and when that is the case these qualities will show themselves, whatever you do; but you will gradually strengthen the good and gradually minimise and check the evil, if you keep over yourselves such a watch as I have described. . . .

Therefore, if you ask how we are to prepare for the coming of this sixth sub-race, I answer that the first thing to do is to begin with yourself; strengthen your character, live wisely. I do not mean that you are to call yourself a miserable sinner, or to forswear all innocent amusement; I think that would be both foolish and undesirable; but you must bring it home to yourself that life is a serious matter, and that you must not devote your time and strength to amusing yourself; but must realize that, whoever you are and wherever you are, you have a duty to your fellows and a duty to your country; and your duty to your country is certainly, among other things, that all should provide a good environment for the development of its people. . .

The Frobel system of education was a step in the right direction; the Montessori method is another, and there are others; but those who recognize the true intent of education are still but few, and the majority of children are still subjected to the old senseless and evil methods. The language I have used is by no means too strong. The idea prominent in the minds of educators seems to have been for a long time past to cram as many facts as possible into the unfortunate infants committed to their care—facts of no particular value when acquired, and in no way worth the trouble spent in acquiring them. If you will but think of how much value to you have been most of the things you learned at school! I think, if you put that to yourselves, you will come to the conclusion that at school you lost a great deal of time and trouble. . . . .

It is a waste of time to make each child a walking encyclopædia. What you want to make him is a healthy, hearty, honourable citizen, who will do his work well and understand his duty to his country, to his community, to his fellows and to himself. None of those things are to be attained by cramming people with facts, but they are to be drawn out of the child by a proper and rational method of education. This is beginning to be a little realized by the few, but it is by no means the general plan at present adopted.

Then another and even worse feature of the utter uselessness of education has been the plan of trying to drive and frighten the children into learning. . . . Remember, it always means in-

competence when a man resorts to force. An incompetent teacher pretends that he injures a child to correct his faults. If he knew anything whatever of the facts of the case he would see that the effect of such injury is in every case far worse than the fault. He would realize that such action causes a vast mass of fear, sorrow, pain and deceit. To the occultist, who looks at the effect upon higher planes, it seems like a crime. . . . It is not only cramming with facts that you want. You want the inculcation of virtues and of culture, of kindness, honour and decency.

I must again emphasize the responsibility and opportunity of the teacher. It cannot be spoken of too often. . . . This idea of education is very different from that commonly held in the outside world. You will understand how every word is literally, absolutely true. You can see that when an ego entrusts himself to the care of certain parents, there is a tremendous responsibility thrown upon them. It is a most sacred work they have to do for him. It is the same for the teacher who has to take charge of these children. If he be the right sort of man—if he invokes in them the love which he should be able to invoke, he can make them almost what he will. Of course, each ego has its own capabilities. The question is, as I said in the last lecture, which of these sets of qualities shall be first invoked. It lies in the hands of the parents and the teachers. If they, on their part are careful to invoke the good, then when the evil qualities come to the surface and try to assert themselves, they will be thrown aside, and the will of the child will be called into activity on the side of the good; whereas if you let the evil qualities be first developed, you will find but little response to your later efforts for good.

You can always count absolutely on the help of the ego, for the evil qualities are never his qualities. When you see evil manifest itself in any man down here it means only that the soul has not yet developed the opposite good quality. There is no evil in the soul. . . .

The man himself desires nothing but progress, nothing but good and so you can always depend that the true ego of the child will be absolutely on your side in your endeavor to help him.

There is another question which is of great importance. Remember that the body is the shrine of the mind. Your child can go on learning all his life, if he is wise enough to wish to do so. I can learn at the age of nearly seventy, but the child can build his physical body only during the first eighteen years or thereabouts, and then he has to inhabit it for the rest of his life. Therefore during that period of growth the *physical body is much the most important thing.* You talk about cramming into him vast amounts of information; what is the use of that if it is at the cost of ruined eyesight, of rounded shoulders, of narrow chests? The thing of paramount importance during these early years is to make a fine, strong, healthy body for the future life. You are building your own house, and then you have to live in it. Therefore, the first thing you must see is that the physical health is not in any way interfered with by these modern demands of education. . . .

Be sure then to give your children plenty of air, plenty of exercise and good food. You should cultivate as much as may be the taste

of the child for nutritious foods. . . . . I must tell you that all clairvoyants agree that all should avoid the eating of flesh and the drinking of alcohol. I know the arguments brought forward in favour of these things, but you can find plenty of publications to study on the subject; and I tell you again that all who can see agree in recommending complete abstinence from these two things. . .

Another serious drawback against which we ought to make a determined stand is the almost universal tobacco habit. Its evil effect is obvious in the physical, the astral and the mental bodies. It permeates the man physically with exceedingly impure particles, causing emanations so material that they are frequently perceptible to the sense of smell. Astrally, it not only introduces impurity, but it also tends to deaden the vibrations, and it is for this reason that it is found to "soothe the nerves," as it is said. Clearly, in the new sub-race men will not want their vibrations deadened, nor their astral bodies weighed down with foul and poisonous particles. They will need the capacity of answering instantly to all possible vibrations. . .

All this means much trouble and self-denial for us, yet surely for so noble an end we shall not hesitate to undertake the effort. . . Let this be our central virtue—unselfish love; let that be the keynote of our new era. We are but few in number; yet if each one of us, in his own way and his own circle, tries hard to show forth that quality, we may prove to be the little leaven that leaveneth the whole lump, the small seed from which presently shall grow a mighty tree under whose branches, in the fullness of time, the whole world shall take shelter. . . . May God give us wisdom to resolve rightly, and strength to carry out our resolves, that we may bring forth a race that is worthy—a race whose members shall be giants in intellect and saints in gentleness and compassion.

Till of men a nobler pattern sun and earth at length behold—
Broader-minded, broader-hearted, tender, manly, reverent, bold.

Henry Hotchner.

* * * * * * *

Patience Worth

Edited by Casper Yost

We are grateful to Henry Holt & Co., the publishers, for sending this remarkable book for review in *The Channel.*

Following close upon Elsa Barker's splendid *War Letters from The Living Dead Man,* it seems to be causing even a greater sensation.

Judge's Hatch's letters gripped the mind with their forceful synthetic reasoning and bold convincing statements, for he was a man of law, and a philosopher—a Hermetist.

But Patience Worth speaks with a quaint genius, heart-touching charm, wit and compelling simplicity, for she is a woman of love, poetry and religion—a true Mystic.

Mr. Casper Yost who has edited these unique Seventeenth Century stories, poems, plays and prose, is the editorial writer of the St. Louis *Globe Democrat* and he, as well as some others, place their seal of bona fides upon the book.

The most astonishing part of it is the fact that literary contributions of such inherent genius, originality, beauty and spiritual import, should have been spelled out letter for letter over the much despised ouija board. They were received by Mrs. John Curran, who is neither a trance medium nor spiritualist but a "sensitive"—a cultured woman who has never written anything more than personal letters. To her we owe the greatest share of our gratitude for the wonderful, patient consecration she has shown to the task; our thanks are also due to the editor, to her friend Mrs. Hutchings and to Mr. Curran who acted as amanuensis.

Students of psychology and occultism will especially rejoice at the benefit that will accrue from this reliable, confirmatory contribution to their philosophy. Many readers will interpret some of the statements as revealing reincarnation.

Even the conservative *New York Times* looses its pen in unstinted praise of this psychic contribution:

"The immense mass of the communications, their high level of literary quality, their flashes of genius, the distinct and interesting personality revealed, arrest attention and put the whole affair immeasurably beyond any other communication which has ever pretended to come from the other side of the grave."

But I shall now turn to the book itself and let it tell its history and speak its author. The following paragraphs are quoted:

The compiler of this book is not a spiritualist, nor a psychologist, nor a member of the Society for Physical Research nor has he ever had anything more than a transitory and skeptical interest in psychic phenomena of any character. He is a newspaper man whose privilege and pleasure it is to represent the facts in relation to some phenomena which he does not attempt to classify nor to explain, but which are virtually without precedent in the record of occult manifestations. The mystery of *Patience Worth* is one which every reader may endeavor to solve for himself. The sole purpose of this narrative is to give the visible truth, the physical evidence, so to speak, the things, that can be seen and that are therefore susceptible of proof by ocular demonstration.

Upon a July evening in 1913 two women of St. Louis sat with a

ouija board upon their knees. Some time before this a friend had aroused their interest in this unfathomable toy, ... but, like thousands of others who had played with the instrument, they had found it, up to this date, but little more than a source of amused wonder. . . . . But upon this night they received a visitor. The pointer suddenly became endowed with an unusual agility, and with great rapidity presented this introduction:

"Many moons ago I lived. Again I come. Patience Worth my name." The women gazed, round-eyed, at each other, and the board continued: "Wait. I would speak with thee. If thou shalt live, then so shall I. I make my bread by thy hearth. Good friends let us be merrie. The time for work is past. Let the tabbie drowse and blink her wisdom to the firelog." . . . . Thus began an intimate association with "Patience Worth" that still continues, and a series of communications that in intellectual vigor and literary quality are virtually without precedent in the scant imaginative literature quoted in the chronicles of psychic phenomena . . . The women referred to are Mrs. John H. Curran, wife of the former Immigration Commissioner of Missouri, and Mrs. Emily Grant Hutchings, wife of the Secretary of the Tower Grove Park Board in St. Louis, both ladies of culture and refinement . . . . Aside from the psychical problem involved — and which, so far as the board is concerned, is the same in this case as in many others—the ouija board has no more significance than a pen or a pencil in the hand. It is merely an instrument for the transmission of thought in words. In comparison with the personality and the literature which it reveals in this instance, it is a factor of little significance. It is proper to say, however, at this point, that every word attributed to Patience Worth in this volume was received by Mrs. Curran through this instrument . . . . She does not go into a trance when the communications are received. On the contrary, her mind is absolutely normal, and she may talk to others while the board is in operation under her hands. It is unaffected by conversation in the room.

Nature of the Communications

Before considering these communications in detail, it would be well for the reader to become a little better acquainted with the alleged Patience herself . . . Patience as a rule speaks an archaic tongue that is in general the English language of about the time of the Stuarts. . . . . Virtually all of the objects she refers to are things that existed in the seventeenth century or earlier . . . Here is an example of her conversation from one of the early records—an evening when a skeptical friend, a young physician, somewhat disposed to the use of slang, was present with his wife.

As the ladies took the board, the doctor remarked: "I hope Patience Worth will come. I'd like to find out what her game is." Patience was there and instantly responded: "Dost, then, desire the plucking of another goose?" Doctor—"She's right there with the grease, isn't she?" Patience—"Enough to baste the last upon the

spit." Doctor—"Well, that's quick wit for you. Pretty hard to catch her." Patience—"The salt of today will not serve to catch the bird of tomorrow." Doctor—"She'd better call herself the bird of yesterday. I wonder what kind of a mind she had, anyway." Patience—"Dost crave to taste the sauce?" Doctor—"She holds to the simile of the goose. I wish you'd ask her how she makes that little table move under your hands to spell the words." Patience—"A wise cook telleth not the brew." Doctor—"Turn that board over and let me see what's under it."

This was done, and after his inspection it was reversed.

Patience—"Thee'lt bump thy nose to look within the hopper." . . . . . Doctor—"She evidently thinks we are a conceited lot. Well, I believe she'll agree with me that you can't get far in this world without a fair opinion of yourself." Patience—"So the donkey loveth his bray!" . . . .

This will be sufficient to illustrate Patience's form of speech and her ready wit . . . . . Her conversation, as already indicated, is filled with epigrams and maxims. . . .

"A lollypop is but a breeder of pain." "Dead resolves are sorry fare." "Quills of sages were plucked from geese." "A drink of asses' milk would nurture the swine, but wouldst thou then expect his song to change from Want, Want, Want?" "Some folk, like the bell without the clapper, go clanging on in good faith, believing the good folk can hear them." "Thee'lt tie thy God within thy kerchief, else have none of Him, and like unto a bat, hang thyself topsy-turvy to better view His handiwork."

Aside from the dramatic compositions, some of which are of great length, most of the communications received from Patience have been in verse. There is rarely a rhyme, practically all being iambic blank verse in lines of irregular length.

Ah, wake me not!
For should my dreaming work a spell to soothe
My troubled soul, wouldst thou deny me dreams?
Ah, wake me not!
If 'mong the leaves wherein the shadows lurk
I fancy conjured faces of my loved, long lost;
And if the clouds to me are sorrow's shroud;
And if I trick my sorrow, then, to hide
Beneath a smile; or build of wasted words
A key to wisdom's door—wouldst thou deny me?
Ah, let me dream!
The day may bring fresh sorrows,
But the night will bring new dreams.

When this was spelled upon the board, its pathos affected Mrs. Curran to tears, and, to comfort her, Patience quickly applied an antidote in the following jingle, which illustrates not only her versatility, but her sense of humor:

Patter, patter, briney drops,
On my kerchief drying;
Spatter, spatter, salty stream,

Down my poor cheeks flying.
Brine enough to 'merse a ham,
Salt enough to build a dam!
Trickle, trickle, all ye can
Wet my dry heart's aching.
Sop and sop, 'tis better so,
For in dry soil flowers ne'er grow.

This little jingle answered its purpose. Mrs. Curran's tears continued to fall, but they were tears of laughter, and all of the little party about the board were put in good spirits. Then Patience dryly remarked:

"Two singers there be; he who should sing like a troubadour and brayeth like an ass, and he who should bray that singeth."

Personality of Patience

Patience, as I have said, has given very little information about herself, and every effort to pin her to a definite time or locality has been without avail. When she first introduced herself to Mrs. Curran, she was asked where she came from, and she replied: "Across the sea." Asked when she lived, the pointer groped among the figures as if struggling with memory, and finally, with much hesitation upon each digit, gave the date 1649. This seemed to be so in accord with her language, and the articles of dress and household use to which she referred, that it was accepted as a date that had some relation to her material existence. . . . "I brew and fashion feasts, and lo, do ye to tear asunder, thee wouldst have but grain dust and unfit to eat. I put not meaning to the tale, but source thereof." That is to say, she does not wish to be measured by the form of her words, but by the thoughts they convey and the source from which they come. And she has put this admonition into strong and striking phrases.

Mother's Spinning Song to Her Babe

Strumm, strumm!
Ah, wee one,
Croon unto the tendrill tipped with sungilt,
Nodding thee from o'er the doorsill there.
Strumm, strumm!
My wheel shall sing to thee
I pull the flax as golden as thy curl,
And sing me of the blossoms blue,
Their promise, like thine eyes to me.
. . . . .
Strumm, strumm!
My wheel shall sing to thee,
Heart-blossom mine. The sunny morn
Doth hum with lovelilt, dear.
I fain would leave my spinning

To the spider climbing there,
And bruise thee, blossom, to my breast.
Strumm, strumm!
What fancies I do weave!
Thy dimpled hand doth flutter, dear,
Like a petal cast adrift
Upon the breeze.

. . . . .

Strumm, strumm!
An empty dream, my dear!
The sun doth shine, my bird;
Or should he fail, he shineth here
Within my heart for thee!
My wheel still sings to thee.

Love

Ah, could I love thee, love thee?
Aye, for Him who loveth thee,
And blightest but through loving;
Like to him who bendeth low the forest's king
To fashion out a mast.

The Prose

Strictly speaking, there is no prose in the compositions of Patience Worth. That which I have here classified as prose, lacks none of the essential elements of poetry, except a continuity of rhythm. . . . "My days," she cries, " I have scattered like autumn leaves, whirled by raging winds, and they have fallen in various crannies 'long the way. Blown to rest are the sunny spring-kissed mornings of my youth, and with many a sigh did I blow the sobbing eves that melted into tear-washed night. Blow on, thou zephyr of this life, and let me throw the value of each day to thee. Blow, and spend thyself, till, tired thou wilt croon thyself to sleep. Perchance this casting of my day may cease, and thou wilt turn anew unto thy blowing and reap the casting of the world.

"What then is a sigh? Ah, man may breathe a sorrow. Doth then the dumbness of his brother bar his sighing? Nay—and hark! The sea doth sigh, and yonder starry jasmine stirreth with a tremorous sigh; and morning's birth is greeted with the sighing of the world. For what? Ah, for that coming that shall fulfill the promise, and change the sighing to a singing, and loose the tongue of him whom God doth know and, fearful lest he tell His hidden mysteries, hath locked his lips" . . . . . "The web o' sorrow weaveth 'bout the days o' earth, and 'tis but Folly who plyeth o' the bobbin. I tell thee more, the bobbin stick and threads o' day-weave go awry. But list ye; 'tis he who windeth o' his web 'pon smiles and shuttleth 'twixt smiles and woe who weaveth o' a day afull and pleantious. And sorrow then wilt rift and show a light athrough. . . . . .

"Shall I arise and know thee, brother, when like a bubble I am blown into Eternity from this pipe of clay? Or shall I burst and float

my atoms in a joyous spray at the first beholding of this home prepared for thee and me, and shall we together mingle our joys in one supreme joy in Him? It matters not, beloved, so comfort thee. For should the blowing be the end, what then? Hath not thy pack been full and mine? We are o'erweary with the work of living, and sinking to oblivion would be rest. Yet sure as sun shall rise, my dust shall be unloosed, and blow into new fields of new days, I see full fields yet to be harvested, and I am weary. I see fresh business of living, work yet to be done, and I am weary. Oh, let me fold these tired hands and sleep. Beloved, I trust, and expect my trust, for ne'er yet did He fail. . . . .

"There thou knowest me. I tell thee I speak unto him who hath truth for his very own."

Marie Russak

* * * * * * *

Prophecies and Omens of the Great War*

Ralph Shirley

In welcoming the new and enlarged edition of this little book by the editor of *The Occult Review*, we have to thank him not only for a very valuable compilation of historical instances of predictions concerning the European War, but also for his thoughtful introduction so rich in suggestions as to the occult truths which underlie the power of prescience—an introduction which should be carefully read by every student of superphysical science. Recognizing Mr. Shirley's devotion to fairness and truth, we know that if he had foumd any predictions more favorable to his country's enemies, he would have included them in his book. We are wondering if any of our readers can refer us to any bona fide prophecies, on either side of the controversy, which may have escaped Mr. Shirley's careful compilation. And now to quote some of the predictions:

"The remarkable nature of some of the predictions which have long been current with regard to the present war, seems to demand from the present writer thus much defense for their publication. Some of them no doubt, such as the very remarkable one quoted from Heine, presuppose merely extraordinary intuition and foresight. But others, in their detail and exactitude, obviously demand some far different justification. In view of the large number of such predictions in the present instance, and the striking way in which they agree with each other on certain specific points, and their accuracy in others, in the minutest detail, we are faced with a situation which renders it impossible to put forward the usual sceptic's contention of mere coincidence.

"As regards one of these (predictions) in particular, the prophecy, that is, of the Curè d'Ars, my own suspicions were aroused, but subsequent investigation fully bore out its unquestionably genuine char-

*Wm. Rider & Son, Ltd., London.

acter. Indeed, the passage referred to in the text gives another curious prediction with regard to the Curè d'Ars himself which has also been singularly fulfilled. Speaking on the subject of the war he added the significant words: 'On voudra me canoniser, mais on n'en aura pas le temps.' Now it is a remarkable fact that the preliminaries to the canonization of Father Vianney were initiated in July 1914, and on the outbreak of the war had to be abruptly abandoned, it being found impossible to complete them under the circumstances.". . . Here is one which is attributed to a Portugese priest, by the name of Dom Bosco, who died some ten years ago. The quotation (the reference requires confirmation) is stated to be taken from the well-known French paper, *Le Matin* (June 1901). It runs as follows:

In 1913 or 1914 a great European war will break out. Germany will be completely torn to pieces, but not before the Germans have penetrated into the heart of France, whence they will be forced back to the further banks of the Rhine. An arrogant man will see his family tree cut in splinters and trampled upon by all the world. Great battles will take place on August 15 and September 15. At that time the Pope will die, and live again. Belgium will undergo fearful sufferings, but will rise again and become stronger than ever. Poland will get back her rights.

Another prophecy in relation to the present war is credited to the Curè d'Ars, Father Vianney. Father Vianney, who died in 1859, was a person of some note in his day. He was remarkable as an inspirational preacher, and his "Life" has been published in England by R. and T. Washbourne, Ltd. Father Vianney is stated to have foretold the first Franco-Prussian war, and prophesied that a second war would follow after a certain lapse of time. In regard to this latter war he observed:

The enemy will not go immediately. They will again return and destroy as they come. Effective resistance will not be made. They will be allowed to advance, and after that their supplies will be cut off and they will suffer great loss. They will retreat towards their own country. They will be followed, and few will reach their goal. Then all that they have taken away will be restored and much more in addition.

This prediction appears in a collection of prophecies entitled *Voix Prophétiques, ou Signes, Apparitions et Predictions Modernes.*

No clairvoyante at the present time is more celebrated in France than Mme. de Thèbes, who annually publishes an almanac under her own name. The predictions in the issues for 1912 and 1913 were not a little remarkable. In the former year she wrote:

Germany menaces Europe in general and France in particular. When the war breaks out, hers will be the responsibility, but after the war there will be no longer either Hohenzollern or Prussian hegemony. This is all Berlin will gain by her violence and the brutality of her political methods. I have said, and I repeat, that the days of the Emperor are numbered, and that after him all will be changed in Germany. I say the years of his reign, I do not say the years of his life.

In her 1913 issue she not obscurely hints at the disappearance from the field of action of the Austrian heir apparent, the Archduke Franz Ferdinand. "Austria," she says, "with the year 1913, enters a new era. Her people will be deceived by their new masters. Conditions will greatly favour the breaking up of the different States of the monarchy. The hour of open hostility between Slavs and Germans is near. He who expects to reign will not come to the throne, and a young man who is not expected to reign will reign. Belgium dragged into the vortex and even possibly bringing about the war, has lasted longer than she will last in the future. Born of a Congress, she will see other Congresses modify her present status. Brussels and some of the principal Belgian towns will have much to suffer, especially Brussels, which is menaced by fire. A great silence in Russia, then a thunderclap, and after that new conditions, great undertakings, in short, the awakening. . . .

"England will have seen without weakness the hour of naval struggle drawing near, and if this hour must strike, as it is written in the book of destiny, it will strike and find her ready to meet it."

It is noteworthy that these latter predictions were written in 1912 for the Almanac of 1913, and the Parisian seeress seems to have anticipated that the struggle would begin a year before it actually took place.

"It will start," said Tolstoi, "about 1912, in the countries of South-Eastern Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields.

Among other shorter prophecies which have been cited in reference to the war are the following: Mme Sybilla is a Parisian prophetess. In an interview which appeared in the *Stampa*, of Turin, in January 1914, she said: "On every side the outlook is of blood and war. The hands of the Slavs are heavy with Fate. An imperial drama is imminent. The German outlook points to profound convulsions. The person of the Kaiser is the aim of destiny. I cannot see the rehabilitation of European equilibrium until Prussia has re-entered into the limits of a small State. Belgium has trying days before her." Mme. Sybilla also asserted that Italy would favour France in spite of treaty obligations.

A Japanese prediction, dating back to 1793, runs: "When men fly like birds, ten great kings will go to war against each other, and the universe will be under arms."

The prophecy of a monk of Mediaeval Saxony is stated to have been made in the following words: There will be a king in Germany under whom the nation will be greater and more powerful than ever before. He will be followed by an uncrowned king who will pass as a shadow across the throne. A one-armed king will succeed him, and in the end of this reign, or early in the next, the German armies will go forth to conquer the world, but those who return will shelter under the pear-trees of the nation.

About September 1913, strange stories appeared in the papers

with reference to certain psychic phenomena occurring at the time in the village of Alzonne in the South of France. A number of the children of this village, as well as some of the older inhabitants, were witnessses of apparitions of Joan of Arc, St. Michael, St. Catherine, and also of the Virgin Mary herself. The identification of some of these was doubtless rather dubious, and all did not appear to see the same apparitions alike, which seems to be evidence of their partially subjective character, but in the identification of Joan of Arc there was no difficulty, as she was seen as a young girl on horseback in full armour. It was stated at the time that an abbè in the neighbourhood, being told that Joan of Arc spoke Latin, put to her a question in that tongue, requesting that if she had come to announce war she would make a star appear in the sky. The sky at the time was very cloudy, but shortly afterwards the clouds separated and half a dozen stars immediately came into view. This statement appeared in the papers at the time, and the record was also given in the *Occult Review*, so that the vision in question cannot possibly be classed as one of those predictions after the event to which sceptics are so fond of alluding.

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Though not in Mr. Shirley's book, the following interesting opinions of M. Maeterlinck (*London Daily Mail*) are apposite:

To sum up, if it is difficult for us to conceive that the future preexists, perhaps it is just as difficult for us to understand that it does not exist; moreover, many facts tend to prove that it is as real and definite, and has both in time and eternity, the same permanence and the same vividness as the past. Now, from the moment that it preexists, it is not surprising that we should be able to know it; it is even astonishing, granted that it overhangs us from every side, that we should not discover it oftener and more easily.

Above all is it astonishing and almost inconceivable that this universal war, the most stupendous catastrophe that has overwhelmed humanity since the origin of things, should not, while it was approaching, bearing in its womb innumerable woes which were about to affect almost every one of us, have thrown upon us more plainly, from the recesses of those days in which it was making ready, its menacing shadow. One would think that it ought to have encumbered the whole horizon of the future, even as it will encumber the whole horizon of the past. A secret of such weight, suspended in time, ought surely to have weighed upon all our lives, and presentiments or revelations should have arisen on every hand. There was none of these. . . . . This does not mean that there was any lack of predictions or prophecies collected after the event; these number, it appears, no fewer than eighty-three; but none of them, except the "Sonrel" prediction, is worthy of serious discussion.

With regard to the Sonrel prediction, M. Maeterlinck says:—I will summarise it as briefly as possible from the admirable article which M. de Vesne devoted to it in the "Annales des Sciences Psychiques."

On June 3, 1914—observe the date—Professor Charles Richet handed M. de Vesme, from Dr. Amedee Tardieu, a manuscript, of which the following is the substance:

On July 23 or 24, 1869, Dr. Tardieu was strolling in the gardens of the Luxembourg, with his friend Leon Sonrel, a former pupil of the Higher Normal School and teacher of natural philosophy at the Paris Observatory when the latter had a kind of vision, in the course of which he predicted various precise and actual episodes of the war of 1870, such as the collection on behalf of the wounded at the moment of departure, and the amount of the sum collected in the soldiers' kepis; incidents of the journey to the frontier; the battle of Sedan, the rout of the French, the civil war, the siege of Paris, his own death, the birth of a posthumous child, the doctor's political career, and so on; predictions all of which were verified, as is attested by numerous witnesses who were worthy of the fullest credence. But I will pass over this part of the story, and consider only that portion which relates to the present war:

"I have been waiting for two years," to quote the text of Dr. Tardieu's manuscript of June 3, "I have been waiting for two years for the sequel of the prediction which you are about to read. I omit everything that concerns my friend Leon's family and my own private affairs. Yet there is in my life at this moment a personal matter, which, as always happens, agrees too closely with general occurrences for me to be able to doubt what follows:—

" 'O, my God! My country is lost: France is dead! . . . What a disaster! . . . Ah, see, she is saved! She extends to the Rhine! O, France; O, my beloved country, you are triumphant; you are the queen of the nations! . . . Your genius shines forth over the world. . . . All the earth wonders at you. . . .,

These are the words contained in the document written at the Mont-Dore on June 3, and handed to M. de Vesme on June 13, 1914, at a moment when no one was thinking of the terrible war which today is ravaging half the world.

When questioned, after the declaration of war, by M. de Vesme on the subject of the prophetic phrase, "I have been waiting for two years for the sequel of the prediction which you are about to read," Dr. Tardieu replied, on August 12:

"I have been waiting for two years; and I will tell you why. My friend Leon did not name the year, but the more general events are described simultaneously with the events of my own life. Now the events which concern me privately, and which were doubtful two years ago, became certain in April or May last. My friends know that since May last I have been announcing war as due before September, basing my prediction on coincidences with events in my private life, of which I do not speak."

This is, up to the present, the only prophecy known to us which deserves any particular attention. It is timid and laconic; but, in those regions where the least gleam of light assumes extraordinary importance, it is not to be neglected.

H. H.

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The Song of a Dawning Day*

Francis G. Hanchett A.B., L.L.B.

"This poem, a joyous outburst of prophetic song, comes at a most opportune time. Its cheerful, reassuring, optimistic message, founded upon a firm belief in the guiding hand of God in the evolution of nations and races as well as of individuals, must bring light and hope to many hearts saddened and terrified by the overshadowing clouds of war.

The author looks upon the present as one of the great transitional periods in the world's history, in which one witnessess the passing of an old form of civilization and the ushering in of a new.

Mr. Hanchett is a deep student of philosophy and a lover of poetry and of nature, and after the Wordsworthian type.

Although absorbed in an active practice of law, he has found time to express his thoughts in both poems and essays. This poem is the first which he has given to the public and it marks his entry into the literary field."

*McClurg & Co., Chicago, Ill.

Pax Vobiscum

Helen Durpee Buck

Near two thousand years ago, in the dark Judean hills,
Did they crucify their King.
And the world still cries and thrills
At the baseness of the thing.

Today, from throats of thousands of our brother men,
Again we hear His anguish and His pain.
The world's no better now than then,
For He is being crucified again!

Again they give the wormwood and the gall,
Again they mock Him sore and long,
By bursting shell and cannon ball,
By booming gun and battle song.

"Prince of Peace," Thy blessed heart must bleed
As Thou see'st this sin of brothers' strife.
Yet Thou lovest still all color, race and creed,
And givest again for each and all Thy life.

And clear above the tumult and the roar,
Is heard, by hearts who know and love Thee true—
Above the shrieking call for War, war, war!"
"Father forgive them, for they know not what they do."

Magazines

We regret that lack of space prevents more than a very brief survey of recent magazines.

The Occult Review (London, England) February. Besides some entertaining and instructive editorial reading on the evidences of after-death existence there is an article on *Christian Science* by Arthur Lovell—a splendid *critique*. *Constantinople and St. Sophia* by Mr. Shirley is an admirable contribution and the descriptions, legends and traditions are very delightful reading.

The Hibbert Journal publishes a personal opinion of Miss M. E. Robinson on the *Failure of Christianity*. She thinks that since it is founded on the apotheosis of suffering it has failed. There is an *occult* feeling about the article when she speaks of Christianity being retrieved by a religion of joy, as the "day of the negative is closed." Prof. W. A. Brown of Union Theological Seminary, New York and Prof. E. Armstrong discuss the practical application of and competency in interpreting Christianity. The latter holds that *inward* knowledge of the Lord is necessary in order to interpret the New Testament. But his suggestions for obtaining it seem vague. There is a note of pessimism about his feeling for Christianity.

The Word (H. W. Percival, New York City.) This magazine is always dignified and filled with good theosophic knowledge and profound thought. Mr. Percival's article *Ghosts That Never Were Men* is the best thing in this number. He is such a serious student and competent teacher.

The Theosophist (Adyar Madras, India). The articles which appeal most in recent numbers are from the pens of C. W. Leadbeater, C. Jinarajadasa, E. M. Green and E. Agnes Haigh. *The Nature of Mysticism*, is by Mr. Jinarajadasa, who has made clear the difference between the mystic and the pious man. He divides his subject into six sub-heads. 1—The Mysticism of Grace. 2—The Mysticism of Love. 3—Pantheistic Mysticism. 4—Nature Mysticism. 5—Sacramental Mysticism. 6—The Mysticism of Modern Theosophy. And in each he considers the theme, the method, the obstacle and the ideal. His article is scholarly and illuminating.

The Young Age, *T. P. S.* 161 New Bond St., London, England. Vol. 1 is completed of this useful magazine for young people and furnishes much delightful reading. At the present time there are few magazines for the young that guide the mind safely along lines of progress and aspiration or that give metaphysical teachings in a practical way. The Young Age does this very thing and I can conscientiously recommend it to parents for their children. There is much in it for the parent too. Mr. and Mrs. Herbert Whyte, the editors, are to be congratulated.

The Vahan (19 Tavistock Square, London) Mr. W. L. Hare's article on *The Sankhya Philosophy* is well done. He is to be congratulated upon the manner in which he has classified and synthesized the philosophy. Such work is important. A better understanding of the world's philosophies conduces to brotherhood.

The Messenger (Krotona, Hollywood, Calif.) *Meditation Groups* by J. I. Wedgewood is helpful and suggestive to students. The place of cheerfulness and humor is well brought out. He is evidently opposed to the "path of woe." Mr. Fritz Kunz writes charmingly of the *Rainbow Land of Burmah.* Articles by George Hall, and the National President complete a most useful February number.

Life and Action (T. K. Chicago, Ill.) This number has some very good articles especially the one on *Scientific Morality* by J. D. Buck, M. D.

The American Rosae Crucis (New York City, N. Y.) This is an entertaining number. Mr. F. Spencer Lewis' instructive *History of the Order* is being printed on another page of *The Channel.*

The Herald of the Star. This is a beautifully illustrated and most interesting number. *The Spirit of Caste in India and Other Lands*, by H. N. Bose is especially instructive.

Modern Astrology (Alan Leo, Ludgate Circus, London.) The scientific character of this magazine is gratifying and the Editor's instructions and articles are reliable and valuable to students of this ancient science.

M. H.

Recent Pyschic Events

The Angels at Mons continues to be a subject of much interest and controversy in England and France. In the October (1915) *Channel* was given a brief account of the reported appearance of these apparitions which were credited with aiding the allies to turn the tide of battle in their favor. The *Channel* expressed the hope that an investigation into this phenomenon might be made by the Psychical Research Society of Great Britain. Mrs. Salter has now made such an inquiry for the Society, and the opinion of the *Church Times* (London) is that most of the testimony does not conform "to the standard of evidence which any scientific inquiry demands." It is admitted however that many men testify to having seen large bodies of apparitional cavalry after Le Cateau who seemed to be escorting the British forces. The *Church Times* discredits this evidence because the men were "absolutely worn out with fatigue, both bodily and mental." But the student of psychism will remember that it is often in just such depleted conditions that the physical senses seem temporarily transcended by the gift of clairvoyance. But the case is not yet closed. *The North Mail* (Newcastle-on-Tyne, England) has a column contribution from the acting chaplain at Monkwearmouth describing the appearance and the actions of the Angels as detailed by an eye-witness, Private Easy, of the Lincolns. His testimony is at least clear. He says:

"About thirty yards up the street were four or five forms facing the oncoming host of Germans. They were in white, and were solemnly waving outstretched arms as if to motion them back. Bareheaded, and in long white robes, they seemed to float above the ground. No one saw them come. They had come from nowhere.

"What are they?' the men cried in amazement to one another, and then an answer came quickly: 'They are angels.' This was not at night, but in the brilliant sunshine of an August afternoon. Everything was lit up by the bright sunlight. There could be no mistake.

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The instances of authenticated prophetic dreams are now so numerous that the reviewer has no difficulty in finding interesting cases. Unfortunately many of them involve tragedies. Comes the following from the *News* (Baraboo, Wis.):

"Shortly after the death of her mother last fall Mrs. Conrad Metzler, 2412 Farwell Street, Madison, dreamed that two children had died and that she herself had passed away later. The dream has come true. A week ago twins were born to Mr. and Mrs. Metzler at the general hospital and they died the same day. At 7:10 o'clock Friday night Mrs. Metzler died at the hospital."

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The Examiner (Los Angeles, Calif.) records this:

"Redondo Beach. Charles R. Reynolds, residing near this beach, had been making every effort to recover a $500. diamond which fell from his ring several days ago. Last night his wife dreamed that

the jewel had been taken up by the carpet sweeper. Going to the sweeper she found it glittering among the lint and dust."

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Another instance of predictive power, this time in waking consciousness, is found in the following report from *The Herald* (Indianapolis, Ind.):

"Harry Johnson twice prophesied his own death Thursday. Friday he was found dead in his room at 822 West North St. Thursday morning Johnson made an appointment with C. M. C. Willis. 'I'll meet you here,' he said, referring to his home, 'but I think I'll be dead.' An hour later in a restaurant, Johnson told a waiter that he expected death within twenty-four hours. Further questioning brought the information from the old man that he had no real reason to suspect that death was near, yet he felt that it was approaching."

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A case where a warning was perhaps unconsciously conveyed through the medium of thought transference is thus chronicled in *The Herald* (Los Angeles, Calif.):

"Rolling herself in a rug when she discovered that her clothing was in flames, Mrs. Albertina Reyes of 1522 Carlton street saved her life early today through rare presence of mind.

Coincident with the accident, an overpowering premonition impelled Deputy Sheriff M. L. Reyes to hurry from the detention camp in the Santa Monica mountains to his home. For two miles Reyes struggled through mud knee deep to an electric line. When he arrived at his home he found his wife prostrated."

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The New York Herald is performing a real service in its department "Tales of the Supernatural by Those Who Saw and Believed." Contributors give their name and address, together with details of their experiences. These range from merely hearing inaudible voices to seeing distinct apparitions, and many of them seem not only credible but also in harmony with well-known occult laws. One of these incidents, entitled "A Brother's Warning," is typical of the absorbing interest of these accounts as well as of the freedom with which many people are now willing to narrate their supernormal experiences:

"I had just entered the room of a relative suffering with a bad cold when I observed there was another visitor in the room. It wasn't much more than five minutes after I had left the room to go back to the kitchen to cook a favorite dish I knew the patient would like, and, as I hadn't heard the bell ring and knew the door leading to the street was locked, my whole attention was riveted on the intruder. At once I had the feeling I could not withdraw my eyes.

I saw a man of medium height, dressed in dark colors—such colors as any one might wear. He faced the patient, who, I learned afterward, was asleep. My eyes absorbed the attitude of the man, which alone was unusual. He stood with bowed head, his right arm raised and acting as a shield to his face, which I could not see.

I began to walk toward him as one in a dream, and I felt that way. When I got quite close, and not until then, I began to fancy I had

had an illusion. There was no one there. My attention slowly centred itself on the patient. He was not even in bed—just sitting on a chair near the window. I saw his eyes were closed and that he needed sleep. I just sat down on a chair opposite and waited. I was not afraid. I think that part had been arranged for me by a Higher Power—not to be afraid.

The sick man opened his eyes a few minutes later, and the first thing he said was:—"I dreamed my dead brother came to see me.

"Why did he hide his eyes?" he asked, querulously. "I knew him!"

Death came before the week ended.

Mary Morris
No. 304 West 118th Street, New York City"

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Mme. de Thèbes has already made some prophecies which have proved remarkably accurate. But prescience that can fix *exact* months and days is a very rare possession. The following prediction is ascribed to her in the *Times-Dispatch* of Richmond, Va.:

"The war will end in September. The Kaiser will have a tragic end. He will probably commit suicide this year."

Nous verrons.

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A number of recent publications contain references to the second coming of Christ. In *The North Mail* (Australia) the Bishop of Durham is reported as making the remark "that there were many present who, in his opinion, would not see death before the coming of Christ."

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Very sincere tributes of affection and respect have been paid to Dr. Percy Dearmer's resignation from St. Mary's Church in London. Yet in Dr. Dearmer's sermons and articles can be clearly seen the reasons why he felt that his ideals of truth could be more effectively taught outside the church. Under the title *Are the Dead Alive?* Dr. Dearmer writes (*The Guardian of London*) as follows:

"The departed, if they still exist in any tolerable kind of existence, must love us still, and, loving us, must be anxious to communicate with us, and to assure us that it is well with them.

Now the evidence for this is of enormous volume—far larger than most people imagine. For a number of years some of it has been carefully collected and tested in the severest critical manner by the Society for Psychical Research, and the result has been to convince some of the most brilliant scientific minds of the day that the departed not only exist in great happiness but are able to communicate with us. And this has come about in an age which has been engrossed in material things and among men prejudiced against spiritual things. At this moment, when so many have suddenly crossed the border, the evidence is accumulating very rapidly. People all over the country are seeking means of communication with their friends in the spiritual world. And they are finding them."

The Ideal In Diet

This little brochure is by the late Dr. John Bonus (also D. Ph. et Litt.) of Felixstowe, England, a brother of Dr. Anna Bonus Kingsford. It is dedicated to her memory, and published by Richard J. James, 10, Ivy Lane, Paternoster Row, E. C., London.

After Dr. Bonus' death his daughter edited and published his writings, and this brochure is one of them. It is a strong appeal for vegetarianism. It is not statistical or tabular, but is a didactical essay—a plea from the practical, the moral, the compassionate and the religious standpoints.

He defines a vegetarian as one who "excludes the flesh of animals killed for food, and those animal products which necessitate such killing." He premises a high ideal and, after outlining a very clear pathway for the accomplishing of that ideal, concludes with: "It may well be that humanity as a whole has yet a long road to travel before it renounces the eating of flesh food from 'ideal' considerations; but meanwhile, at any rate, the vegetarian can console himself, and those who think with him, with the reflection that his supply of food has needed no slaughter, has caused no pain, nor violently shortened the lives of any one of his humbler brethern of the animal world."

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., Required by the Act of Congress of August 24, 1912,

Of The Channel, published quarterly at Los Angeles, California, for April 1, 1916.

State of California, County of Los Angeles, ss.

Before me, G. G. Greenwood, a notary public in and for the State and county aforesaid, personally appeared Henry Hotchner, who, having been duly sworn according to law, deposes and says that he is the business manager of The Channel and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Channel Publishing Society, Temple Park, Hollywood, Los Angeles, Calif.; Editor, Mrs. Marie Russak, Temple Park, Hollywood, Los Angeles, Calif.; Business Manager, Henry Hotchner, Temple Park, Hollywood, Los Angeles, Calif.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.) Mrs. Marie Russak, Henry Hotchner.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds or other securities than as so stated by him.

HENRY HOTCHNER,
(Signature of business manager.)

Sworn to and subscribed before me this 23rd day of March, 1916.

[Seal]

G. G. GREENWOOD.
(My commission expires Feb. 26, 1918.)

THE CHANNEL
FOR JULY 1916

PARTIAL CONTENTS

REINCARNATION IN THE BIBLE, by J. A. Edward Wren

Mr. Wren has long been one of the most erudite of the English investigators of occult subjects.

THE LIFE OF SIR FRANCIS BACON, by Ernest Udney

Mr. Udney is well prepared to write upon this subject and the Shakespeare-Bacon controversy, as he has been an investigator of the question for many years; in fact he has been one of the leaders in the Baconian movement in Engla

SAN FRANCISCO, THE CITY OF DESTINY, by George Wharton James

Few people understand California from the ethnographical viewpoint as Dr. James, and believing as we do that it is destined to be the home of the new sub-race, this article, by such an eminent authority is of deep significance.

THE SPIRITUAL SIGNIFICANCE OF THE WAR, by M. R. St. John

Mr. St. John is an English scholar and writer; we welcome his opinions on so profound a subject.

RELIGION AND THE LITERATURE OF THE DAY, by Helen M. Long

Miss Long is of the opinion that religion will not suffer so long as there is such uplifting literature in the world as that of Ibsen, Tolstoi and Maeterlinck. She is a writer of the "Southlands" and her articles and poems are widely read and appreciated.

NEW THOUGHT, by James A. Edgerton

Mr. Edgerton is the President of the New Thought International Alliance and a distinguished teacher and writer.

THE OCCULTISM OF TALISMANIC JEWELRY, by William Thomas Pavitt

For the last quarter of a century Mr. Pavitt has been studying, collecting and designing symbolic jewelry exclusively. We shall illustrate this article with some of his rare treasures.

PIMERIA, by Anthony Hale

This name shields the modesty of a scholar and devotee of the cause of educating the Pima Indians. He has long studied their history, legends and mysterious rites, and his article is a fascinating exposition of the ways of our "younger brothers," whose future welfare calls to us so pathetically.

THE HOMING INSTINCT, by Herbert Radcliffe

When one reads this article the suspicion introduces itself that Mr. Radcliffe is one of the Augurs of Rome who, reincarnating, has pitched his tent in New York state and has, as of old, waited for the "*signa ex avibus* with reference to the direction of their flight, or uttering other sounds," and received the answer of the gods.

AN IMPRESSION OF ANNA KINGSFORD, by her daughter Eadith Kingsford

Any of the younger students of occultism who have not read the writings of this true occultist of the last century have a spiritual feast before them. It is the purpose of The Channel to review her works in its future issues. This welcome contribution from her daughter is a fitting preface to those reviews.

THE HERMETIC LAW OF RHYTHM, by Helios

This law is one of the most important in all the realms of nature, yet few understand its practical application in the life of the occultist.

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